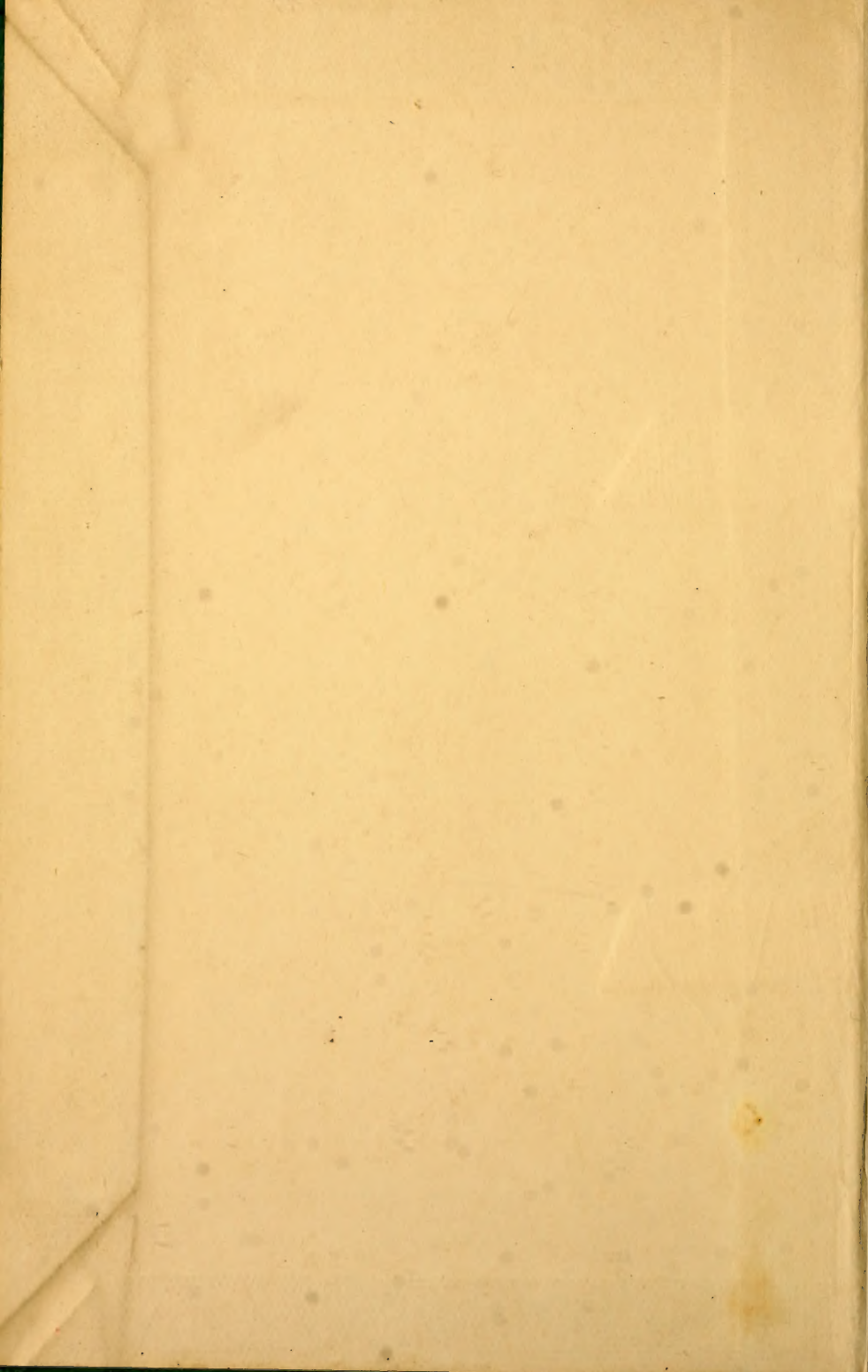
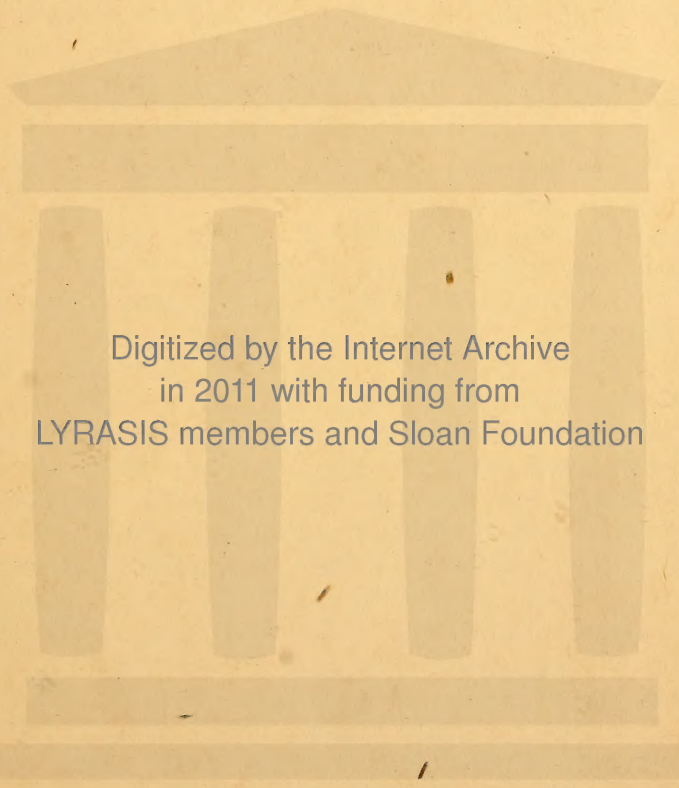




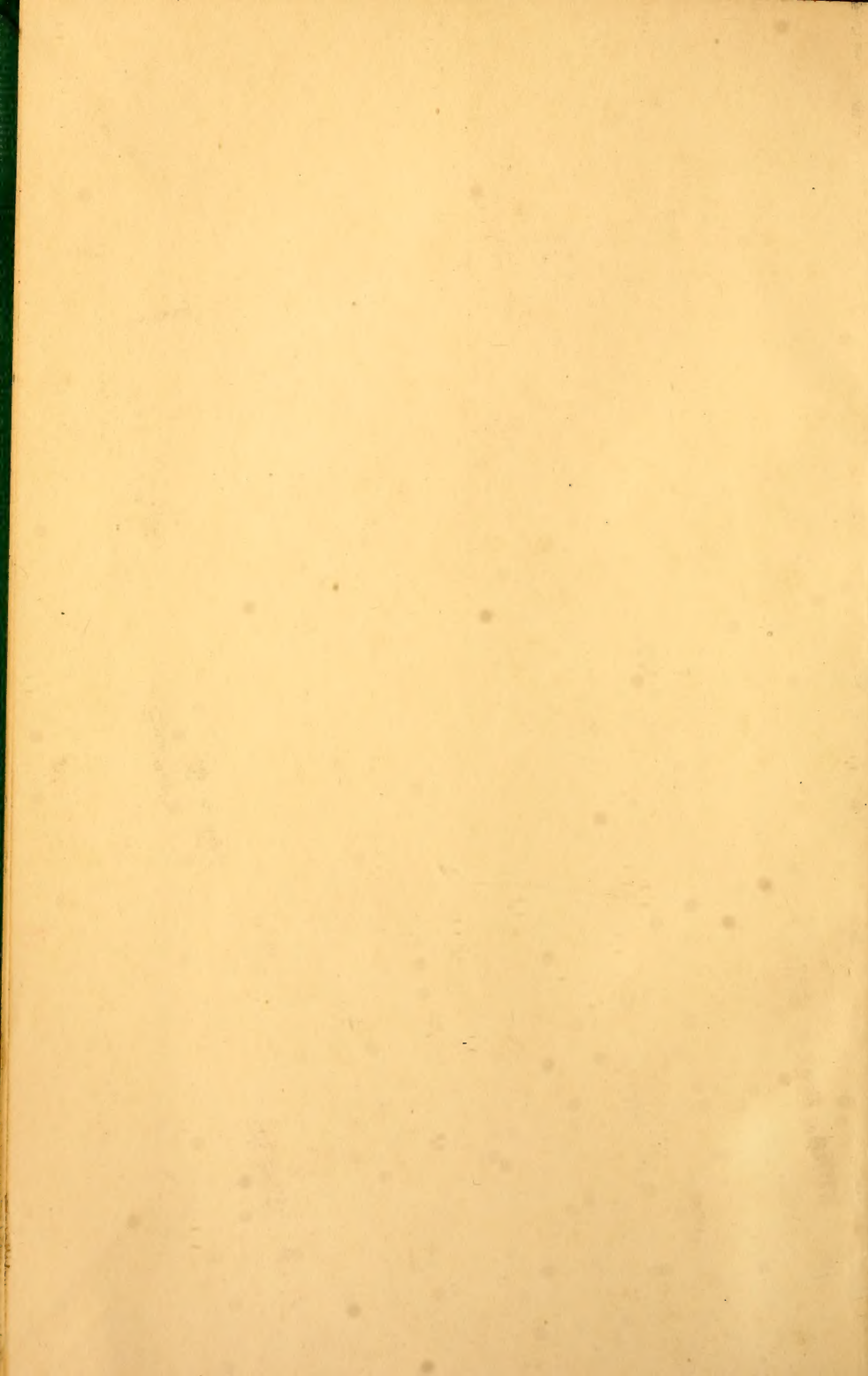
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BIBLE MONITOR

VOL XII

January 1, 1934

No. 1

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

TIME PASSES ON

Another year of time has passed swiftly by and as we pause for a moment on the threshold of the New Year our thoughts turn to the passing of time. It is evident to all, that whether we wake or sleep, work or play, rejoice or weep or whatever we do, time passes on; nor can we change it, for the living God has said, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. 8:22.) Thus we spend our sojourn here beholding the glory of the rising and setting sun, the moon and the innumerable stars of the universe, each following its appointed course through the heavens with utmost precision. The seasons come and go, the sunshine

and showers nourish the growing crops year after year, generations come and go, nations rise and fall and still time goes on. In fact, everything has continued on in this manner for so long that the human family has to a large extent forgotten that there is a great Power that has appointed all these things and is sustaining them until the appointed time is fulfilled.

As time goes on we have various experiences. There are seasons of joy and also of sorrow; there are times of prosperity and others of adversity. In the course of a lifetime our pathway is sometimes in pleasant places while most of us experience many hardships. Many of these experiences either for good or bad are the result of our conduct. Regardless of the manner of life we live or the experiences which we

have we know for a certainty our pathway ultimately leads us to the silent tomb.

Each year many of our neighbors, friends and loved ones are taken from us by this grim reaper, death. This continually reminds us of the fact that some day we too, must answer the summons. Naturally the question arises, how shall we meet it? This too, depends largely on our conduct in life. Some depart this life in doubt and despair, others in uncertainty and fears, while others pass on peacefully, with a definite assurance of a better life beyond. While our minds are dwelling on this matter, since life is so uncertain, we might ask ourselves the question, if the death summons should come to me just now how would it find me, prepared or unprepared? From the knowledge we have of the experiences of others, those who "fear God and keep His commandments" are the only ones that depart this life in a way which we would desire to go. Many such give a glowing testimony of a living faith that carries them safely over the chilly waters of

death.

As we live on year after year, just what does life mean to us? Are we profiting any by the experiences of the past? Our God has created us intelligent beings with the expectation that we make use of the intelligence to our good and His glory. Thus with life comes opportunity and with opportunity comes responsibility which we cannot shun, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (II Cor. 5:10.)

As we look back over the past year of life, it might be well to compare it with the preceding years and see if we are making any improvement in our manner of life. We are told in Job 22:7, "Days should speak, and multitude of years should teach wisdom," so in the light of this, as we grow older in years the experience which we have should teach us how to conduct ourselves more acceptably in the sight of God and man. In view of the fact that we must some time stand before the judgment seat of Christ,

where we must give account for our conduct here it certainly behooves us to put forth every effort to live above reproach and condemnation; especially so, since we have the standard of life which is acceptable with our Maker so clearly given to us. Then too, with all the warnings that are given us in the Bible we certainly will be without excuse, "if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders and with divers miracles, and gifts of the Holy Ghost according to his own will." (Heb. 2:3-4.)

Upon consideration, should we find that the past year of life has not been as creditable to us as we could have made it, may we not resolve with the turning over of a new leaf to profit by the experiences of the past and exercise greater care in the use of our time, talents and abilities as we enter the New Year; ever mindful of the fact that we must depend on help from above to succeed in our effort.

Looking to Jesus the author and finisher of our faith let us bid the old year adieu and launch out with faith, hope, courage and determination into the year 1934.

AN INCENTIVE TO ACT

B. F. Masterson

There are two sides to the Christian religion. The doctrinal and the practical or moral. We notice that Paul in writing his epistles had doctrine first and follows up with the moral or practical. Notice the Roman letter for instance, the first eight chapters are doctrinal, the next three are dispensational, from the 12th to the end he presents the practical side. So with his other letters, the doctrinal first and closes with exhortation to the practical. I do not know how often I read the New Testament through and did not notice that the exhortation to right living by the writers was backed up with 'Jesus' second coming as an incentive to action, until my attention was called to it recently. Perhaps the reason that I did not notice

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this incentive was that I was more interested in the doctrinal than in the practical teaching. Is that not a common mistake?

For instance we are admonished to be watchful. Why? Jesus answers the question, "Watch therefore, for ye know not what hour your Lord doth come. Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh." (Matt. 24:42-44.)

Jesus will come. When? We know not. The Father hath kept that a secret. He wants His children to be on their guard. He may

come any minute and He don't want to surprise them, neither doth He want to find them in a predicament. We would not want to welcome Him with a cigar or cigarette or a quid of tobacco in our mouth for we would want to salute Him with a holy kiss, not with a nasty tobacco stench. Since we do not know when He comes, the way to watch is not to use the weed. "Lest coming suddenly He find you sleeping, and what I say unto you, I say unto you all, watch." (Mark 13:36-37.) "Blessed are those servants whom the Lord when He cometh shall find watching." (Luke 12:35-38.) So you see that Jesus' second coming is an incentive to action. (Watching.)

We are exhorted to be sober, "But let us watch and be sober." The word sober means self-control, moderate, sedate, serious, etc. That is not according to the modern version, that admonishes to be hilarious, mirthful, jolly. If one would be sober he would be quite likely called a long faced Christian. Supposing a number of us were together at a banquet and after dinner we would be

engaged in telling funny stories and were laughing and clapping our hands, and just about that time Jesus would make His appearance in our midst? I for my part would rather be found in a sober mood, wouldn't you? Why not have a good jolly time? "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night, therefore let us not sleep, as do others, but let us watch and be sober." (I Thes. 5:2-6.) So you see the incentive to sobriety is because Jesus is coming.

We are exhorted not to be ashamed of Jesus. Why? "Whosoever therefore shall be ashamed of Me and My word in this adulterous and sinful generation, of him shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels." (Mark 8:38.)

In the church members exchanging a plain garb for a fashionable one and a painted face, the body adorned with gold and diamonds. Is it because they are ashamed of Christ's word because they made the change from plainness to gaudiness? Jesus will cer-

tainly be ashamed of them when He comes. Jesus admonishes His brethren against worldliness. If while in the act of driving a sharp bargain with our neighbor and Jesus would make His appearance just then, would He not say, "What is a man profited if he shall gain the whole world and lose his own soul?"

Why can a man not possess many acres of land and a large bank account to his heart's content? "For the Son of Man shall come to reward every man," (Mark 16:26-27). The coming of the Son of Man is an incentive to one's liberality.

The coming of the Lord incites one to patience. The aged who have spent a useful life and are waiting at the brink for the coming of the Lord, what a beautiful life? What a beautiful sunset? Perhaps Paul had that picture in mind when he said, "For ye have need of patience, that after ye have done the will of God ye might receive the promise, for yet a little while, and He that shall come will come and will not tarry." (Heb. 10:26.)

"Be patient therefore

brethren unto the coming of the Lord. (James 5:7.) The promise of Christ's second coming is an incentive to the mortification of fleshly lusts. "When Christ, who is our life shall appear, then shall ye also appear with Him in glory." In a figurative sense, the child of God is dead to the world. Paul says, "I am crucified with Christ, nevertheless I live not, but Christ liveth in me." The child of sin is controlled by the lust of his members. The child of grace is governed by the spirit of Christ. The German says, "Kill therefore your members," by not gratifying the lust of your members—they will die. But why kill the lust of our members, why not gratify the lusts and let the body have its enjoyment for a season? Notice the "therefore" in the quotation. When Christ who is our life shall appear then shall ye also appear with Him in glory. (Col. 3:2-3.)

One could not hope to enter into glory with Him at His coming with all these sins confronting him, named in the third verse, do not be discouraged, thinking that temptation is sin, as long as

you do not yield to temptation it is the devil's sin, but when you yield you make it your own sin.

John used the prophecy of His coming as a motive to incite us to purify ourselves, "But we know that when He shall appear, we shall be like Him; for we shall see Him as He is; and every man that hath this hope in Him purifieth himself even as He is pure." (I John 3:2-3.)

It doth not say that he will purify his heart, the Lord has done that for him, but he will strive to keep it pure, because of the hope of his Master's coming. He will keep unspotted from the world that he may be like Him.

Reference is made to the second coming of Christ as an incentive to incite to the practical sanctification of the entire being, and the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. (I Thes. 5:23.)

Thus we might continue if space would permit, to refer to exhortations to a higher and hollier life backed up by the author referring

to the second coming of Christ as one incentive to practical religion. In fact the coming of Christ is referred to at least forty times as a motive to act. The second coming of Christ is referred to in the New Testament three hundred and eighteen times, and yet we are so indifferent about it. Death is never referred to in the New Testament as a motive to incite us to a higher life. Sin is the sting of death and Jesus removed that sting on the cross, and the child of grace should rejoice that death is simply a step from earth to heaven but it should terrorize the unconverted.

1250 E. 3rd St.
Long Beach, Calif.

ONE HUNDRED YEARS FROM NOW

Ida M. Helm

Will it make any difference one hundred years from now how I spend this day, this hour, this moment? Will it make any difference whether I am haughty and scornful and cold or whether I am humble and kind and amiable? Will it make any difference how I spend this

dollar, this dime, this penny? Listen to Isaiah 55:2, "Wherefore do ye spend money for that which is not bread?" If we have money we may indulge in worldly pleasure to our heart's content. The lust of the flesh, the lust of the eye, and the vain glory of life call for the spending of money. But these things are antagonistic to God. Through lust the world spirit reaches the soul. I John 2:17 says, "The world with all who are of the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

One hundred years from now will it make any difference whether I go out today and help my needy neighbor or whether I leave him to bear his heavy burden alone? In short, will it make any difference how I live today? Will it make any difference whether I accept Jesus as my Savior or whether I simply live a good, moral life?

"I must work the works of him that sent me, while it is day; the night cometh when no man can work." (John 9:4.) It will be a great day for us when we

learn the secret to let God work through us. Paul said, "Christ hath wrought through me in word and deed, to make the Gentiles obedient to the faith. So are we bidden to yield ourselves to God, and our members as instruments of righteousness, that He may work in us that which is well pleasing in His sight." (Rom. 6:13.)

"But who so hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17.)

Each one of us may live the golden rule. It is the way Jesus lived. All our wrong treatment of our fellow-beings will be charged up against us at the day of reckoning. It is the Christian's business to help his neighbor in distress, whether he lives across the road or in Asia or in Africa. The Christian bears the name of Christ. We should be careful to never bring reproach on that precious name. Listen, "I have heard thee in a time accepted, and in the day of salvation have I succored thee; behold, now is the ac-

cepted time, behold now is the day of salvation." (II Cor. 6:2.)

Today the love of God shines on us from the cross and we must "work out our salvation with fear and trembling." Jesus purchased our pardon on the cross, yet we are to work out our salvation. We dare not rely on others, we dare not trifle or take it for granted that we will be saved. God has done His part, man must do his part. In Christ Jesus there is a new life created in us and it must either grow or die. It is not enough to believe. The devils also believe and tremble. "For as the body without the spirit is dead, so faith without works is dead also." (James 3:26.)

We must practice daily the faithful obedience to the teachings of Jesus, in subjection of our own spirits to His will and power, and in the daily crucifixion of our flesh with its affections and lusts, and daily striving after that which is Christ like strive for a higher plane of living in the Christian life. We who have been buried with Christ in baptism and came from the watery grave to walk in

newness of life should give all diligence to make our calling an election sure. Peter was safe while walking on the water as long as he kept his eyes on Christ, but the moment he looked away from Christ he began to sink.

Salvation is a free gift of God in Christ Jesus, but we must keep the commands and obey all the ordinances of His church and strive to overcome the evil tendencies, habits and likings of those lusts of the flesh and of the mind which if indulged in will be the ruin of the soul.

Today we must prepare for the future. When we see the Lord coming in the clouds of glory it will make a difference how we have lived in this world. A record is kept of every thought and act. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works, and the sea gave up the dead which were in it; and death and hell delivered up the

dead which were in them; and they were judged every man according to their work. And death and hell were cast into the lake of fire. This is the second death." (Rev. 20:12-14.)

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gate into the city." (Rev. 22:14.)

Yes it will make a difference one hundred years from now how we live today. "Awake, my soul; stretch every nerve, And press with vigor on; The heavenly race demands thy zeal, And an immortal crown."

R. 2, Ashland, Ohio.

POVERTY AND RICHES

Herbert Parker

We find this is a subject which is being discussed by all classes of people, wherever you go. The rich are ever planning to find a way in which they might gain more riches, and the poor class of people have a great difficulty in trying to make an honest living, that their families may have food to eat and clothing to wear.

People on every hand become discouraged and give up in despair, and some even go so far as to end their own life.

I am afraid that too many times we are lacking faith in God. Jesus says in Matt. 6:33, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."

In this verse we find there is a work for us to do; with willing hearts and hands, we must "seek" to know the ways of God and do His blessed will, and then only do we have the promise of God that our needs will be supplied, and in this way we may gain spiritual riches.

We also find that one soul is worth more than all the riches this world may contain. A Christian may be poor as far as this world's goods is concerned yet he is rich towards God.

The sinner is the poorest person on earth, because he has no hope, no peace, no excuse to offer, and no way to escape the judgment.

In meditating upon the illustration that Jesus gave in regards to the rich man and Lazarus, can we

imagine how this rich man was living in splendor and pride, with the many hired servants, bountiful things to eat, beautiful garments to wear, and never a thing to worry about, with his whole heart centered upon his earthly treasures; and failed to recognize his duty towards God and his fellow-man.

How sad the picture to see poor Lazarus lying at the rich man's gate who was very sick, without a home, no food to eat, no friends to care for him. He was only asking the very least of this rich man that he could do for him, and was refused; but with all this poverty and unkindness, it did not cause him to lose faith in God, neither did God forsake him.

How beautiful the picture has become for Lazarus, when God called his spirit, and was carried by the angels into Abraham's bosom where all is peace and happiness. Then he became heir to eternal riches.

But how sad the story when the rich man died, and in hell he lifted up his eyes, being in torment. Then he could see Lazarus over yonder, but he had failed to recognize him while on

earth. Then he asked the very least that Lazarus could do for him. That he might only dip the tip of his finger in water to cool his tongue.

But no, this was not God's plan. He had failed to lay up for himself treasures in heaven, therefore he must suffer eternal punishment.

There are some very helpful thoughts presented in this illustration, which might be well for us to consider, such as kindness to others, charity, mercy, esteeming others more highly than ourselves, courage, patience in affliction and tribulation. (Matt. 6:19-21), "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal: For where your treasure is, there will your heart be also."

So in conclusion I would say, "What is a man profited if he gain the whole world and lose his own soul, or what shall a man give in ex-

change for his soul."

May God help us to "set our affections on things above, not on things on the earth," that we may lay up for ourselves treasures in heaven, and thereby gain eternal riches.

Kokomo, Ind.

IS THE USE OF TOBACCO SCRIPTURAL?

It is either scriptural or it is not. It is either a virtuous practice or a vicious one. It is either beneficial or worthless. It either contributes something of value to society, or it robs society of values already there. It either serves to God's glory, or it does not. It is either right or wrong. The word of God must decide, we might make a mistake. The Word says: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," (I Cor. 10:31.) "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him," (Cor. 3:17.) "Whatsoever is not of faith is sin," (Rom. 14:23). Now the Word does not say anything about tobacco; neither does it

mention the modern dance, the theaters, movies, etc. But the principles involved in any sinful indulgence are all mentioned. Jesus said, "The Spirit of truth . . . will guide you into all truth," which implies that every detail in the Christian life is not mentioned. But He who created man with reasoning faculties, and He who enlightens the conscience, justly holds man responsible for the exercise thereof. God did not say in His Word what each one of us should choose for a vocation, but the Word says, "If any provide not for his own he hath denied the faith and is worse than an infidel," from which we learn that God demands that we "Labor with our hands that which is good" leaving the choice to our judgment. Likewise when He says we shall "Do all to the glory of God," He means that we shall "Prove what is acceptable unto the Lord."

Now let us apply this to tobacco. I never heard of anyone who thanked God for a chew of tobacco, or a cigar. The reason is obvious. Men do not thank God for carnal indulgence. How could they, knowing that

God is not the author thereof? Yet many say that the use of tobacco is not wrong. Now if it is not wrong it must be right. The Word says we are to give "Thanks always for all things" which certainly includes tobacco if it is right to use it, as many say it is. We recommend this especially to those brethren who use tobacco. How ungrateful you have been in the past never to thank God for a daily necessity (??).

Here are some reasons why it is wrong to use tobacco:

1. It is injurious to the health. This is too well known to need proof.

2. It is a waste of the Lord's money. God holds us justly responsible for every penny we spend.

3. The body neither needs nor craves it, until the boy who thinks it "looks big" has acquired the habit, then he becomes a helpless slave to it. Some men will buy tobacco for themselves before they will buy bread for their family.

4. The use of tobacco in any form is conforming to this world, to a very popular fad. Farm papers who not over five years ago refused

tobacco advertisements, to-day display a whole page, featuring even women smokers.

1. If Jesus were in the world today, not one of us would expect Him to use tobacco. No one would consider it becoming for the Savior of the world, perfect in holiness, to use tobacco. Do you think our Savior wants followers that smoke and chew?

6. No man or woman ever yet used tobacco to glorify God.

7. The uncouth appearance of a tobacco user's mouth, and the odor of his breath are repulsive to those whom he meets. How inconsiderate of a husband to impose upon his wife the necessity of consenting to such unpleasantness in her daily association with her husband.

8. Tobacco costs money. But it does not contribute one single thing of value to anyone. "Why spend money for that which is not bread?"

9. The use of tobacco sets a bad example. How inconsistent for a father to advise his sons against its use, and yet use it himself.

If you will weigh your

tobacco habit in the light of the three first scriptures herein mentioned, and many others, (Rom. 12:1-2; II Cor. 7:1, etc.) and in the light of the statements herein given, with a prayerful desire to know and obey the truth, you will be convinced that the use of tobacco is wrong.

Shem Peachey.

WHAT THINK YE OF CHRIST, WHOSE SON IS HE?

J. D. Brown

The time is here again when our mind is drawn back to the city of Bethlehem, when and where our savior was born.

The world is divided into three groups of people concerning Christ. Each group having a different opinion of Him. One group says He is a spirit and a spirit only.

Another group says He is a great teacher, but just a man; the third group says he is a man, and more than the ordinary man, He is the Son of God.

The apostles on one occasion were terrified and took Him to be a spirit. (Luke 24:29). But He

showed them His hands and His feet and said, "Handle Me and see for yourselves. A spirit hath not flesh and bone as ye see I have. While they yet were not certain He called for meat that He might eat to convince them the He was more than a spirit, and He did eat before them." This should convince any reasonable man that Christ is more than a spirit.

In John 10:33 the Jews stoned Him because He made Himself God. They thought He ought to die because He represented Himself to be the Son of God.

I John 4:2 says "Every spirit that confesseth that Jesus Christ is come in the flesh is of God". In Luke 2 we have the time and place described where the shepherds found Him. The wise men from the east were directed to Bethlehem, there they found him wrapped in swaddling clothes lying in a manger with Mary and Joseph. A real child in the flesh.

At 12 years we have the account of Him in company with His parents going to the feast at Jerusalem, and how they missed Him on the

way home and how they returned to Jerusalem to search for Him, and how He was found the third day in company with the doctors and lawyers, asking and answering questions that startled the world.

His parents admonished Him for treating them as He did, then came the question, "Wist ye not that I must be about My Father's business? Mary unable to understand those words pondered them over and over in her heart. Yes a boy, more than the ordinary boy, He was the Son of God.

Yes my brothers and sisters and friends, He at 12 years old realized His mission in the world. I believe He felt the great responsibility resting upon Him. He realized He was to establish a great religious system for the salvation of man. About the next sketch we have of the blessed Son of God, was at His baptism. You will find it recorded in Matt. 3. While John the Baptist was preaching in the wilderness of Judea Jesus came; John saw Him coming and said, "Behold the Lamb of God that taketh away the sins of the world."

Jesus came up and demanded John to baptize Him. John felt his unworthiness and said, "I have need to be baptized of Thee, why cometh Thou to me?" Jesus said, "Suffer it to be so for it becometh us to fulfill all righteousness." John submits and baptizes Him. The heavens open and a voice out of heaven was heard saying, "This is My beloved Son in whom I am well pleased."

What think ye of Christ, whose Son is He? (Witnesses of the Bible.) Demons recognized Jesus as the Son of God, (Matt. 8:29, Mark 5).

When He had His trial before Pilate, Pilate recognized Him as the King of the Jews.

The Centurion who witnessed His persecution, witnessed the darkness that prevailed over the whole land, witnessed the earth quaking and the renting of the temple when He died on the cross, said, "Truly this was the Son of God."

Witness of the disciples: John the Baptist (John 1:29) recognized Him and said to those present, while He was preaching repentance and baptism, as Jesus

came in sight, "Behold the Lamb of God, who taketh away the sin of the world."

Jesus on one occasion asked His disciples, "Whom do men say that I am," and finally said, "Whom say ye that I am?" Peter said, "Thou art the Christ, the Son of the living God."

Peter certainly knew He was the Son of God, after being with Him as long as he was; after seeing Him raise the dead, unstop the deaf ears; open the eyes of the blind; still the sea, etc.

Mark in Mark 1:1, says, John's preaching was the beginning of the gospel of Jesus Christ the Son of God.

Thomas after seeing the prints of the nails in his hands and feet said, "My Lord and my God."

Witness of Jesus Himself in John 3. Jesus teaches Nicodemus many things; among other things He teaches him He is the Son of God.

At the temple (John 12), Jesus says, "If I the Son of Man be lifted up will draw all men unto me." Again (John 5:25-27) Jesus shows plainly He is the Son of God.

Witness of God: At the baptism of Jesus in Matt. 3:17, Mark 1:11, Luke 3:22;

at the transfiguration Matt. 17:5, Mark 9:7, Luke 9:35.

Jesus Christ the Son of God has been here on the earth, has finished His great work given Him by His Father; has died, was buried and rose triumphant over death, hell and the grave; ascended into heaven. The apostles saw Him go and the angel asked, "Why stand ye here gazing into heaven, this same Jesus whom ye see going into heaven is coming again." The angel is not the only witness who said He was coming—Paul said He is coming. Paul said He would descend from heaven in clouds of fire taking vengeance on those who know not God and obey not the gospel of Jesus Christ.

Poplar Mont.

NEWS ITEMS

LOWER YORK COUNTY, PA.

We, the Lower York county congregation, held our love feast on November 5th. The weather was very disagreeable and yet with all that we had the largest attendance we have had since this congregation has been in existence, on a love feast occasion. About 120

members communed. Every member of our beloved congregation was blessed to the extent that it was possible that they could be present on this occasion and enjoy this service. We were pleased to have our neighbors and friends with us.

We were also very glad to have members and friends of other congregations with us. We cannot help but believe that the day was well spent in the Lord's work. We had glorious singing, uplifting prayers and spirit filled messages from God's word.

The Sunday School lesson was very appropriate for the occasion, namely the 19th chapter of St. John.

We are very glad that we can report seven visiting ministers. They were as follows: Elder J. A. Miller and Elder Harry Smith of Mechanicsburg, Pa.; Elder T. C. Ecker and Bro. Shriner of Walnut Grove, Md.; Bro. Matthias, also of Mechanicsburg; Bro. Abe Gible of Bethel, Pa.; and Elder A. G. Fahnestock of Northern Lancaster, Pa. They all took an active part in these services, Elder T. C. Ecker officiated. May God bless them all in their active capacity in the Lord's service and not only them but all the Elders and ministers and deacons and every member of the Dunkard Brethren church, is my earnest prayer.

Charles H. Ness.

WENATCHEE, WASH.

We, the Wenatchee Dunkard Brethren, met for business meeting in the evening of December 1st, with our Elder E. W. Pratt in charge. The election of officers for the coming year was the main

business: Bro. D. B. Steele, Elder; Sister D. B. Steele, chorister; Bro. J. W. Steele, trustee; Sister Emma Hermon, Monitor agent and correspondent; Bro. Earl Steele, church clerk.

For Sunday School: Earl Steele, superintendent; Sister Rosa Law, chorister; Bro. Glen Law, secretary.

An offering was taken for general expenses, also a report of the District meeting was given. The meeting was held at Waterford, Cal. Some of our members were there.

We are hoping we may be able to do more and better work for our Master the coming year. Pray for us that we may be able to stand true to Him.

Sister J. Spurgeon.

THE GLORY OF THAT LIGHT

Acts 22:6-11

Lord let the glory of that light
Which shone 'round Saul, shine
o'er us too;
So blind us to each evil sight,
So glorify the good and true.

As like to one who boldly dared
On the bright noonday sun to gaze
With eye unshrinking, forehead
bared,
Uncovered to the burning blaze!

Who, when he turned his eyes away
From off the too resplendent
sight,
Still saw before him night and day
The glory of that wonderous light!

So Savior, give us views of Thee,
Thy matchless grace, Thy wonderous love;
So close our eyes to vanity,
And give us gleams from heaven
above.

So let us, as we journey on,
Be ever walking in that light;
And give us strength to gaze upon
The wondrous glory of Thy light!

That "Christ in all" we do and say
Before the world may brightly
shine;

That self be crucified each day
And each desire blend with Thine!

And if in asking this, perchance
Unknown we as some bitter loss,
The severing of some earthly tie,
The raising of some heavy cross.

Still help us, Lord amidst it all,
At any cost, to follow thee;
And let us never further fall
Than where Thy glory we can see!
—Serving and Waiting.

WHY THEY DON'T GO TO CHURCH

Some stay at home because it's cold
And some because it's hot;
And some because they're getting old
And some because they're not.
Some stay at home to entertain,
And some to cook the dinner;
And some because they're good
enough
And some because they're sinners.

Some stay away because their hat
The milliner has not finished,
And some because their liking
For the minister has diminished;
Some stay at home because their
clothes
Are looking old and shabby;
And some because their special type
Of piety is "flappy."

Some stay at home because they
have
A farm and lots of stock,
And therefore cannot spare the time
To gather with God's flock;

Some stay away because their beaus
Are nothing for the church;
And some because a "special friend"
Has left them in a "lurch."

And some declare they don't enjoy
The singing of the choir,
And others 'cause their fellow saint
Aroused their wrathful 'ire;

Some stay at home because they say
The weather's cold and rough,
And some to vent a little spleen
because

They've settled down and married.

Some keep from church because
They find the members "cold and
funny,"

Who never clasp them by the hand
Unless they're after money;
And some bewail with pious face

The worldliness of sin,
That finds a lodgement in the
church

So never enter in.

Alas, alas, excuses grow to drive
Our Thoughts from God,
And turn us from the house of
prayer,

The place our Savior trod.

—Selected, Jos. H. Stark,
Tippecanoe City, Ohio.

JUDGING OTHERS

It is trite to say that in
judging the character and
motives of another person
we should try to imagine
ourselves in his place. But
how many of us do it? How
many of us make a con-
scious determined effort to
be fair in our estimate of the
other fellow?

An unknown author has

set forth some thoughts in
this connection which are
worth repeating, as follows:

"When the other fellow
acts that way, he is ugly;
when you do it, it is nerves.

"When the other fellow is
set in his way, he is obsti-
nate; when you are, its
firmness.

"When the other fellow
treats someone especially
well, he is toadying; when
you do, it's tact.

"When the other fellow
takes his time, he is dead
slow; when you do, you are
deliberate.

"When the other fellow
picks a flaw, he's cranky;
when you do, you are dis-
criminating.

"When the other fellow
says what he thinks, he is
spiteful; when you do, you
are frank," and so on.

It is really hard to apply
to ourselves the same yard-
stick which we use in
measuring our neighbor, but
we ought to try to do it.

—Selected.

STRIVE FOR A CROWN

Ezra Beery

We find that there are
different kinds of crowns;
some to honor and some to
dishonor.

The kings and rulers of old wore crowns, a worldly head piece of perishable material. Paul, as he was given letters from the high priest, giving him authority to persecute and put in prison men and women, was working his way to a crown of destruction to himself. He labored with his own hands in the cause, as he journeyed he came near Damascus, and suddenly there shown round about him a light from heaven, and he fell to earth. We read Acts 9 and hear what was told Paul.

He did not hesitate, but did what the Lord commanded. Here he forsook a crown of dishonor; this must have been a wonderful experience for Paul in his later years; how that while he had the right use of his mind and body, and a fit subject to be used of the Lord, how the Lord could put him on the narrow road that leads from earth to glory with the promise of a crown of righteousness.

(II Tim. 1-1) "Paul an apostle of Jesus Christ by the will of God." Now we see from this that it was God's will that Paul should have the crown of righteous-

ness.

(II Tim. 4:8) Henceforth there is laid up for me a crown of righteousness, which the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing."

This crown is for every individual that will accept the promise. I wonder if we as created beings are as eager and strive as lawfully as did Paul?

He had in mind the reward at the end of the race. (Rev. 2:10) "Be thou faithful unto death, and I will give thee a crown of life." Here again Paul says, "I have fought a good fight, I have finished my course. I have kept the faith." Can we say this with Paul?

(Rev. 3:11) "Behold I come quickly, hold fast that which thou hast, that no man take thy crown." Here we see that there is a possibility of losing our crown.

The Old Testament surely is evidence enough. Take the children of Israel, they had all the blessings of God, and an incorruptible crown awaiting them, but idols and the flesh pots of Egypt took their crown.

Finally brethren, let us

work with a will, in the strength of youth, and loyally stand for the kingdom of truth.

R. 1, Union, Ohio.

JESUS THE LIGHT OF THE WORLD

D. W. Click

Baptism is one of the very essential commands in the New Testament scriptures. Jesus, the perfect Light of the World says "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," (Matt. 28:19). This plain command was given to His apostles, and most truly no one should stop to question His word, for we are told that "Heaven and earth shall pass away, but My words shall not pass away," (Matt. 24:35).

Peter taught very positive on the day of pentecost the need of obeying the teaching of Christ, the Light that lighteth every man that cometh into the world. These very Jews were the ones who were ready to put Jesus to death on the cross, but were now made willing to cry out and

say, "Men and brethren what shall we do?" (Acts 2:37.) The answer was plainly given them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," (Acts 2:38).

Baptism is for believers, men and women who can understand God's word, and exercise faith in Jesus. Christ instructed His apostles when he sent them out to preach His gospel to every creature, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). It was very plainly shown that all who wished to be baptized, should be old enough to exercise faith in Jesus Christ.

Triune immersion was the mode of baptism taught by Christ and His apostles, and for over 300 years was the only baptism that was accepted as legal water baptism. We notice that the early Christian fathers all used Baptizo in writing on the subject of Christian baptism, and was always performed by baptizing the candidate by triune immer-

sion, being dipped once face forward in the name of the Father, once in the name of the Son and once in the name of the Holy Ghost. We firmly believe that this mode of baptism should be performed by one of the Dunkard Brethren ministers as they are the only church who do positively believe in triune immersion, and should be performed in a running stream of water. Jesus, our perfect Leader, was baptized in the River Jordan, giving us a perfect example, not that he needed to be baptized to wash away His sins, for He had no sin, but as He told John the Baptist, "Thus it becometh us to fulfill all righteousness." (Matt. 3:15.)

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.)

IF YOU DON'T READ THE BIBLE CONSTANTLY

1. You don't really hold dearly the way to heaven.

2. You don't know what is ahead for this world; only God's word tells!

3. You cannot tell the

real fact about the very world you live in; or the true meaning of the things that take place before your eyes.

4. You cannot have deep daily peace. "Great peace have they which love Thy law."

5. You cannot avoid Satan's traps.

6. You cannot be really wise; but you will be subject to man's vain, false philosophy.

7. You miss the greatest mental invigoration; and you lose your taste for the highest thoughts.

8. You are not of the use to others you might be.

9. You stay in spiritual babyhood; only those born of God, and who feed on the Bible, grow up, either mentally, morally or spiritually.

10. You miss the best society on earth.

11. You daily insult by neglect the Bible's Author.

12. You rob yourself; you cheat yourself; you are ready to destroy yourself, by neglecting the Bible.

13. You leave yourself weak before the miseries you meet; the Bible has supported thousands through the hardest trials.

14. You miss the highest joys of life! The prophet Jeremiah said, "Thy Words were found, and I did eat them! and Thy word was unto me the joy and rejoicing of mine heart!" And King David said, "I rejoice at Thy word, as one that findeth great spoil!"

—Selected.

VISIT McCLAVE

D. M. Click

The writer and wife enjoyed a most spiritual visit with the church at McClave and also at Quinter.

Just before we decided fully to make the trip, Bro. A. G. Fahnestock of Brunnerville, with Bro. Gible and wife and accompanied by Eld. L. I. Moss and wife came over the mountain from McClave and spent one night with the writer of this sketch.

We were so much pleased with their visit that we made up our minds to go over to McClave and enjoy the meetings that Bro. Fahnestock was expected to hold there. So on October 20th, quite early in the morning we boarded the train at Grand Junction and

started for Pueblo, where we were met the next morning at about ten o'clock by Bro. Fahnestock and Bro. Joseph Wertz and his daughter, Minnie, in Bro. Fahnestock's car in which they took us out to Manzanola, Colo., where we stopped for dinner at the pleasant home of Bro. and Sister A. R. Long. We enjoyed a most delightful dinner with the loved ones at this home.

After enjoying a most pleasant visit there for a short time, we were taken on to Bro. Joseph and Sister Roda Wertz's most pleasant home, where we made our headquarters for some time, and enjoyed Bro. A. G. Fahnestock's most interesting sermons. Six were baptized by Bro. Fahnestock and one brother came over from the Brethren church, making seven converts in all.

We enjoyed a most spiritual love feast with the church at McClave.

Monday at 2 o'clock, October 30th, Bro. Fahnestock gave us a very pleasant ride in his car to our daughter, Pearl's home near Grainfield, Kans., where we made our home for some

time.

We visited a number of our dear brethren and sisters at Quinter, Kan., and enjoyed meeting with them in public worship a number of times. They sure have a real earnest congregation, and we were so much pleased to meet so many nice plain young members here. May God's richest blessing attend the congregations, both at McClave and Quinter is our earnest prayer. We hope that in the future we may have the pleasure of visiting them again.

On November 21st we bid farewell to our daughter and family and took the train for home, arriving there November 22nd to find all well and happy. We thank God for His care over us.

ON WHICH SIDE SHALL WE STAND?

Otto Harris

The test that came to Pilate comes anew to men as Christ's message presses for acceptance.

"What shall I do then with Jesus?" asked the Roman governor, and yielded to popular clamor.

His fatal decision in time of testing warns us to decide for Christ and for the word of His salvation now, in this hour of God's judgment.

The controversy is still between Christ and Satan, and man's salvation or destruction is the aim of the contending forces. There is no neutral ground. Every soul must choose as to which side he will yield allegiance.

In this choice lies his eternal destiny, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16.)

Therefore the Lord pleads with men, "Choose life." Every soul that chooses life has the promise of it, for Christ is able to save them that come unto God by Him.

Satan sees the day is hastening and the shorter the time in which to work, the greater his fury in seeking to draw souls to perdition. That is evident today dear readers. The warning comes to us in Rev. 12:12, "Woe to the inhabitants of the earth and of the sea; for

the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

But the fate awaiting the author of sin is everlasting punishment in the lake of fire. Satan exalted himself and lost—Christ humbled Himself, even unto death, and won the eternal triumph.

Under whose banner shall we be found when the judgment hour closes?

Antioch, W. Va.

Jesus said, Blessed are the pure in heart; for they shall see God.

ADULT SUNDAY SCHOOL LESSONS

Jan. 7—Acts 1:1-26
Jan. 14—Acts 2:1-24
Jan. 21—Acts 2:25-47
Jan. 28—Acts 3:1-26
Feb. 4—Acts 4:1-22
Feb. 11—Acts 4:23-37
Feb. 18—Acts 5:1-22
Feb. 25—Acts 5:23-42
Mar. 4—Acts 6:1-15
Mar. 11—Acts 7:1-36
Mar. 18—Acts 7:37-60
Mar. 25—Acts 8:1-23

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 7—God the Creator of All Things. Gen. 1:1-31.
Jan. 14—The Beautiful Garden of Eden. Gen. 2:8-17.
Jan. 21—Adam and Eve Driven From the Garden. Gen.

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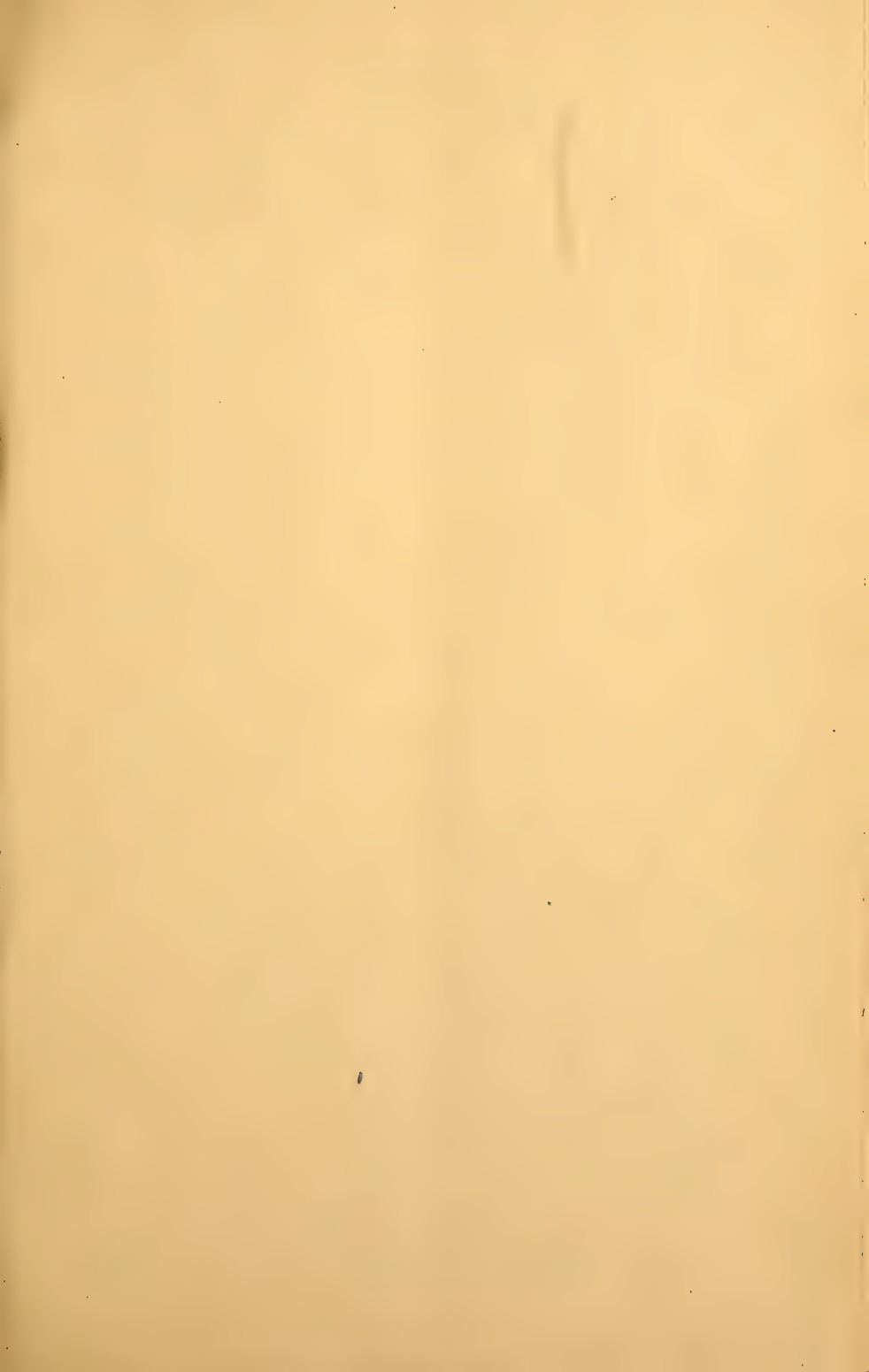
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3:1-24.

Jan. 28—The First Children. Gen. 4:1-15.
Feb. 4—Noah and the Ark. Gen. 6:9; 7:9.
Feb. 11—The Flood and the Rainbow. Gen. 7:10-24; 9:8-17.
Feb. 18—The Tower of Babel. Gen. 11:1-9.
Feb. 25—Abram's Long Journey. Gen. 11:31; 12:9.
Mar. 4—Abram and Lot. Gen. 13:1-13.
Mar. 11—God's Promise to Abram.
Mar. 18—Abraham's Prayer for Sodom. Gen. 18:23-33.
Mar. 25—Review. Gen. 1:1; 18:33.





BIBLE MONITOR

VOL XII

January 15, 1934

No. 2

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

NONCONFORMITY TO THE WORLD

It may be bordering on the ridiculous in the judgment of the majority of the church leaders of the day for one to attempt to build up sentiment and encourage faith and obedience along this line; nevertheless, this is a vital matter which should be given due consideration.

This, like many other teachings in the gospel has been ridiculed by the educated "Modernists" of our day to such an extent that professing Christendom has largely discarded it as obsolete. This calls to our mind the passage of Holy Writ, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying: where is the promise of His coming?" etc., (II

Peter 3:3-4). It is remarkable indeed how many of the plain teachings of the Gospel are being scoffed and ridiculed by intelligent and well meaning people as a result of the sly and witty expressions of contempt and derision of these modern deceivers who are posing as ministers of the Gospel.

In connection with and preceding, the foregoing passage the sacred writer endeavors to "stir up the minds" of the readers to the importance of the "words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Savior." In view of this may we turn our thoughts to our subject which is a part of the commandment of the apostles.

First we shall call your attention to some of the scriptures dealing with this

subject. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." (Rom. 12:1-2). "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array," (I Tim. 2:9).

Whose adorning? Let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, "But let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (I Peter 3:3-4.)

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance," (I Peter 1:14.)

With the plain statements that are given here it ought

not be hard to convince folks that Christians are not to be conformed to this world. That is, we are not to pattern after, be in harmony with or comply with its dictates; not only in things that are manifestly sinful but matters that have a tendency to lead in that direction. Thus we can see that nonconformity "separates" Christian people from worldly people. Now, since Christians are not to be conformed to this world, there must needs be some other standard to which they conform; this standard is given in the New Testament, and it is through faith in, and obedience to this Gospel, that we are born again, and transformed from a carnal nature, which is after the world to a spiritual nature which is after the Christ. Thus, it is the Christian's duty, yea, not only his duty, if he has really been born again and become a partaker of the divine nature it is his desire to pattern after, be in harmony with and comply with the New Testament scriptures as given us by Christ and His apostles. The world has its standard of life, its standard of right and wrong, its standard of

dress, of speech, its customs, methods and practices which are according to the desires of the unregenerated man, and often this standard is very low, unbecoming and harmful to the human family and displeasing to God. Then too, the standard of the world on these matters is continually changing, keeping its subjects in a continual uncertainty and turmoil and often in a quandary as they seek to be in the height of fashion or popularity.

With the christian it is different. We have in Christ Jesus and in His gospel a standard of life, of right and wrong, of dress, of speech, as well as methods and practices that is of the highest order; a standard that is contrary to the carnal nature; a standard that transforms the mind, regenerates the heart, renews the spirit, restores the soul and brings the body into subjection to the will of God.

It can easily be seen that it would be impossible for one to comply with both standards, therefore one must make choice to which standard he shall yield. "Know ye not, that to whom ye yield yourselves servants

to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16.)

The true church has ever taken this fact into consideration and has labored from its early history to maintain this gospel principle of nonconformity to the world in its various phases and although in this late age this fundamental truth is being ridiculed and rejected, we believe the faithful few will continue to recognize and endeavor to maintain it in its simplicity and purity. In looking over the Annual Meeting minutes of the church from years gone by, we find the standard of the church on some points which we feel should be mentioned, inasmuch as we are striving to re-establish and maintain the true faith as handed down to us. The church has endeavored to maintain nonconformity to the world, in dress; by instructing her members to attire themselves in plainly made garments. The order for the brethren being a plain coat with standing collar and trousers and hat to harmonize. For the sisters,

BIBLE MONITOR.

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Ezra L. Wolf, Quinter, Kansas, Associate Editor.

a plainly and decently made dress and wrap with a plain bonnet or hood for the head. Flashy colors or costly array being forbidden.

In general appearance: by forbidding unnecessary appendages on the person, such as ties, pins, buttons, etc., by the brethren and hats, frills, lace, etc., by the sisters, and ornaments of jewelry of all kinds by either sex.

Then too, the hair was to be worn in a becoming way, the brethren to part their hair in the middle or comb it straight back and not to be shingled. The beard was to

be worn in a plain, sanitary manner and this was required especially of the official brethren; ordinations not being affected without it. The sisters were to part their hair in the middle and wear it in a neat modest way; curling, crimping or waving forbidden.

In conduct or deportment: By forbidding attendance at fairs, shows and all places of amusement; by forbidding the use of profanity, slang, telling vulgar stories or foolish talking and jesting, and encourage them to live the golden rule. In business dealings they were to give gospel measure and were to be temperate in all things lawful.

In use of time and money: By encouraging their members to be industrious and thrifty and instructing them to refrain from expensive homes, furnishing, carpets, wall decorations, musical instruments, the making of big dinners or feasts on Sunday; in fact extravagance in any line was considered improper for a follower of the meek and lowly Jesus.

These matters could be ventilated more extensively and many more cited if

space would permit but let this suffice for the time being.

In all these things we believe our forefathers in the faith were in harmony with the gospel and could justly claim, "Thus saith the scriptures," as the reason for so doing. This being the case we as a body of believers claiming to be true exponents of the Dunkard faith should prove our claim in precept and example. May the Lord help us to so do.

A TITLE BECLOUDED WITH ERROR

John Sleppy

In my last article headed "Forfeit Right," when some of the dear brethren and sisters read the article, one dear brother wrote to me and requested me to write more for the Bible Monitor, which I promised to do.

Dear reader I do not intend to throw clubs, but only throw out the life line to those that are sinking under the above heading. The word "title" means a claim or right to ownership or property. Through a title beclouded with error the Church of The Brethren

have denied the right of church property of the true and faithful ones, that builded the church houses and dedicated them to God for an holy temple or holy sanctuary. Anything that is impure, not sound in doctrine and practice ought not be tolerated in a holy house, a holy temple or a holy sanctuary.

Let us turn to the Bible and search diligently to see if Satan has a mortgage on their title. Turn to (Matt. 21:13-13) and see if you can read your title clear. And Jesus went into the temple of God (that holy house) and cast out all them that sold and bought in the temple, (verse 13) and said unto them, "My house shall be called a house of prayer but ye have made it a house of thieves." The above is evidence that God's house or temple should not be polluted with carnal traffic. Dear reader it makes cold chills go up and down my back when I go through town and look in some public window and see a card printed, "a chicken supper at the Church of The Brethren at 7:30, price 25c a dish." I see advertised in the papers a jitney supper

(a little cheaper grade) at the church at 7:30, on Bole avenue. Are the above suppers holy because kept in a holy house or sanctuary which has been set apart for holy worship? What are the above suppers for? The answer comes, to covet that little piece of money, which is idolatry. They tell me that they do not keep those suppers in the house but only in the basement. Is it possible that our old faithful leaders only dedicated the upper chamber and left the basement for banquets, revelry and merry-making? The answer comes, no, these suppers are only to gratify the carnal mind and appetite. "For to be carnally minded is death—because the carnal mind is enmity against God for it is not subject to the law of God neither indeed can be." (Romans 8:6-7.) In Rom. 16:17-18 the apostle Paul condemns such things, "Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them, for they that are such serve not our Lord Jesus Christ but their own belly and by good words and

fair speeches deceive the hearts of the simple." The apostle Paul tells the church how Satan becomes a mortgage holder on a title both in this world and in the world to come. (Romans 6:16) "Know ye not that to whom ye yield yourselves servants to obey, his servants are ye, to whom ye obey."

(I Tim. 6:10) "For the love of money is the root of all evil, which while some coveted after they have erred from the faith." (I Cor. 11:20) "When ye come together therefore into one place this is not to eat the Lord's supper, for in eating everyone taketh before his own supper," (verse 22) "What have ye not houses to eat and to drink in or despise ye the church of God; shall I praise ye in this I praise ye not."

(I Cor. 10:29-31) Paul says that the things which the Gentiles sacrifice, they sacrifice to devils and not to God. And I would not that ye should have fellowship with devils. Ye cannot be partakers of the Lord's table and of the table of the devil.

These ungodly suppers in a holy sanctuary surely are a sacrifice to devils. Such

practice gives Satan first mortgage on their "title" both in heaven and earth. Sometimes I think that if some of the leading preachers could open the lid of hell and let their congregation take a peep, perhaps the church would make a return transition to the faith which was once delivered unto the saints; and would cancel their mortgage.

Pleasant Hill, Ohio.

HOW ARE WE USING OUR TIME?

Grant Mahan

Some time ago I read a letter written by an elder in the church, and in the letter he said that many things which used to be considered improper—and among them he mentioned having fun at parties in the churches—are no longer considered so. As a body we have not held that such is the case; and in this I feel that the church as it was, held closer to what the Lord wants done by His people than the church as it is.

We are told very plainly that we shall give an account for every idle word. My impression is that words just to make fun, especially

when spoken in the Lord's house, are not to be commended. At least, I know of no passage where any one of the men and women who were filled with the Holy Spirit and thought of the coming of their Lord engaged in such doings.

This is very far from meaning that life is to be a sad thing for us. On the contrary, Jesus wanted us to be happy, for He said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." And Paul had the same desire, for he wrote to the Philippians, "Rejoice in the Lord always; and again I say, rejoice." The life of the Christian should be the happiest, the most joyful of any in the world; for it has the promise of Christ's presence during this life, and of His eternal presence in the world to come.

But notice, the joy is to be in the Lord; and this is a very different matter from the ordinary kind of "fun" which is usually engaged in at the feasts and banquets held in the churches. Joy is very much better than fun. We should be cheerful, happy, joyful, but all in

the Lord. There are other words to show that even the professed Christian forgets himself and does the things he should not do while leaving undone the things he should do.

Moreover, there is a time of accounting coming, and then every one shall give account unto God. Peter wrote of that time: "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad with exceeding joy."

On the other hand, we are warned against foolish talking and jesting. These ways of spending our time do not promote happiness here, and they afford no promise of anything good at any time. When people gather together for fun, how many of the words spoken are wise and how many of them are unwise? How many of them are just "idle words" for which we must account? And can we give an account of them with joy? Now is the time to think of these things; the time is coming when it will be too late. And such were some of us, fun makers, but we are washed, but we are sanctified, but we are justi-

fied, in the name of the Lord Jesus, and by the Spirit of our God. At least we claim to be cleansed. It is a question whether our lives show us to be truly so.

Peter wrote of our being redeemed from our vain conversation, that is, he wrote to the early church to that effect, and his words were for the church of all the ages.

The church has forgotten too many of the things that promote righteousness and taken in their stead the things that promote worldliness; and this applies to our words and actions at times when we want to enjoy ourselves, perhaps more than to any other. But we cannot afford to continue in that way; we have been called to a higher life, and we must live according to the words of Him who has called us, if we are not to make shipwreck of our faith and miss the prize of the high calling of God in Christ Jesus.

Homestead, Fla.

FAITHFUL TO DUTY

Ida M. Helm

"Be ye therefore ready also: for the Son of Man

cometh at an hour when ye think not." (Luke 12:40.)

The servant may not know the exact hour when his Master will return from abroad, but he knows his orders and he may have things in readiness to open the door immediately when He knocks, and not have to fly to preparation and keep Him repeatedly knocking. Blessed indeed is the servant that is ready when the Master returns.

The story is told that at one time as Bonaparte was traveling with his army through a remote region of France, he placed one of his men on sentry duty. "Keep guard till I return," said the great commander. Then he passed on expecting to return in a few days.

Days and months passed and the guard remained faithful to his post. Years went by but the guard did not lose faith. Faithfully he walked back and forth, fulfilling his commission.

Bonaparte, busy with other things, forgot all about the lone sentry he had left on duty. No pay, no provisions, no orders, no recognition came to the forgotten man. Still he remained faithful to duty.

The lowly country people pitied him and brought him provisions, but he never complained or asked aid. Six years went by and the faithful sentinel remained at his post of duty—watching and waiting for Napoleon's return.

Suddenly, one day, he heard in the distance the sound of music and of marching troops. Bonaparte at the head of his army was again marching that way. When he came near, the faithful sentry in his ragged uniform straightened up and saluted. Quick as a flash the commander remembered. Now he was eager to make amends, and the faithful sentinel was rewarded with honors, promotion, a fine uniform and money; and many friends flocked to him.

Jesus' command to each one of His followers is, "Occupy till I come." As individuals we are to make ready for His coming at whatever hour He may choose to come. Unlike Bonaparte, Jesus never forgets. Every man, woman and child is to do their best and amidst the maddening maze and confusion of the

world's unrest, hold fast their faith in God realizing that all things work together for good to them that love the Lord. He is coming again and He says, "My reward is with Me, to render to each man according as his work shall be." (Rev. 22:12.)

Every day we experience the love of God. Every year seed time and harvest comes to us and we know that God is faithful to His promise. In earthly things we must constantly depend on the assurance of faith. Why not rely on faith rather than sight in heavenly things?

Let us compare Christian lands with heathen lands and then thank God for the privilege of walking by faith in God.

R. 2, Ashland, Ohio.

THE ALPHABET OF SCIENCE AND THE IN- SPIRATION OF THE BIBLE

Harry Rimmer

(Second of a series of articles published in "The King's Business." Selected with permission of the author by B. E. Breshears,

Omak, Wash.)

In our last article, we pointed out the fact that science is so marvelously organized in this day and age, that it is possible to find one branch of science for almost every letter of the English alphabet. We purposed to begin a new "Primer of Science and Revelation," and show how each field of specialized knowledge may be used by men today to test the accuracy of the Word of God. We began our primer with the line "A is for Archaeology." We continue in this installment by saying:

"B is for Biology, the science of life."

Since the revelation that God has given to man begins with the story of the origin and creation of life, it is self-evident that in this science there must be almost unlimited opportunity to check the facts of that book for their accuracy and value. Realizing the impossibility of exhausting the subject in so brief a paper, we will content ourselves with a simple summary of some of the more salient points.

First, the Word of God offers to the student of

biology the only possible explanation of the first beginning of life. There is no suggestion of uncertainty here, no supposition or guessing, but a certain satisfying assertion that God created. Not once did Moses say, "We may well suppose." Never does he use the famous phrase, "It is highly probable," nor does he find refuge in the familiar sentence, "It is reasonable to presume." For the nebulous uncertainties of human philosophy, Moses simply states, "Thus saith the Lord," and calmly leaves it to us to accept the statement or disprove the evidence.

No Reliance on Human Philosophy

In the dogmatic assertion of Moses, written under the inspiration of the Holy Spirit, there is a wide range of possible error. In the ignorance of the age in which Moses lived, he could have made his writing ridiculous to our age, if he had relied on that human philosophy of which he was a master. Learned in all the wisdom of the Egyptians it would have been very natural for him to have included some of the common

beliefs of his day in the records he wrote. But the Spirit of God was writing for our day, more than for the day of Moses, and He saw fit to keep the record free of those ancient errors.

So Moses begins with a dogmatic assertion of the origin of life and tells the story in one word—*creation*. Some thirty-five hundred years have gone by since that day, and not one proven fact has ever been discovered in the field of biology that questions the accuracy of this trenchant observation. Philosophies have come and gone, theories have sprouted only to wither away, hypotheses have soared with the brilliance of meteors across the intellectual heavens, but no fact has even taken permanent form which could call into question the record of the first chapter of the first book of Moses.

No Life Without Vital Ancestry

The second fact Moses records is still accepted by all biologists today: namely, that there can be no life without vital ancestry. This law Moses notes when he states that God blessed each

pair in creation, and gave them the command to multiply. The scientific truth in this matter is observed by the very tyro in biology. For every metazona there are parents, male and female. For every bird, there is the egg that came from the female, and that was fertile only with the cooperation of the male. For the new plants, there are seeds from the parent plant, or root clumps, bulbs, spores, or "slips." Nothing alive ever comes without vital ancestry. For three and a half thousand years this truth has held in the face of investigations, until the biologist who questions it today would be written down as mad.

After Its Own Kind

Following this line of inquiry, we see next that Moses observes another immutable law in creation, recognized by this science today. This is the law that makes the earth and the teeming population a sane environment instead of a madhouse. "Let each produce after its own kind," are the exact words that the inspired writer indited, and there is not, nor has there ever been, an exception to

this biological law. If this law did not prevail, no farmer could ever plant a crop and have the assurance that he would reap what he sowed; no animal husbandman could ever breed with certainty that the resultant progeny would be what he desired, and the weird monstrosities that peopled the earth would make life insuperable to the human race. But the law is effective; and every living biologist grants the fact—not only acknowledges it, but acquiesces. Its necessity is so clearly apparent that supernatural wisdom is seen in the enactment of this particular statute of God.

Life in The Blood

To go a bit farther in our inquiry, we see the Mosaic inspiration once more in the famous paragraph in the seventeenth chapter of Leviticus, where Moses states four separate times, "The life of the flesh is the blood thereof." This writer could not have known this recently demonstrated biological fact by human reason, knowledge, investigation, or research, for in the ignorance of his day this great physiological fact was

as yet undreamed of by men. All the argument and discussion of centuries as yet unborn had to point the path for the halting footsteps of man's slow approach to truth and understanding, before this great biological truth should burst in splendor upon the screen of human wisdom. But when, in the twentieth century after Christ, biology made this great discovery, lo, it had been anticipated by the writer, Moses, thirty-five centuries before human reason and research achieved the conception. This is not an unusual situation, however, for many, many times dame biology had painfully won her way to a great discovery, to find the revelation of Moses sitting in patience on the doorstep of scientific fact, waiting for her to arrive.

Not only Moses, but other writers of the book as well, bear out the biological inspiration and credibility of this great volume. Biology attests the infallibility of the Bible wherever the two meet. As a closing instance, we will examine just one of the scientific facts of the epistle of Paul. In I Corinthians 15:39, there is an

exact instance to bear out this contention. Here the inspired writer said, "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." That is a very exact and scientific statement that biology disagreed with for long centuries. In our own student days we were taught the famous "continuity theory" and were taught to classify man with the animals. But such is no longer the scientific procedure, although some teachers of biology are far behind current research knowledge, and do not know this view is no longer held. Man can no longer be considered an animal, any more than a canary bird can be called a fish.

Simply stated, there is now a biological re-agent that will infallibly differentiate between tissues in the test tube, classifying matter as animal, or human.

Regardless of whether the matter is living or dead; fresh or decomposed; bright, new, fresh blood or dried blood stains; bone or muscle; skin, or any other section of what has been a vital creature; if this mat-

ter is placed in the receptacle, and the "anti-human precipitin" is added, there is an instant reaction that states infallibly, "This is human," or "This is animal." The conclusion is inevitable and absolute.

If there is, then, a chemical re-agent that will unerringly tell the difference between the structure of an animal and a human, how can ignorance any longer contend that the human is an animal? The demonstration is a complete vindication of the inspiration of the words written by the apostle Paul, for reason can see at a glance that the ancient writer could not have written biological fact nineteen centuries before that fact was discovered, unless the Spirit of God had guided his pen.

Los Angeles, Cal.

NOAH

B. F. Masterson

"Noah was a just man and perfect in his generation, and Noah walked with God." (Gen. 6:9.)

Noah lived in the latter part of the first dispensation which covered the time

from the creation to the flood, sixteen hundred and fifty-six years—the longest period in time on record and is narrated by the least scripture of all the periods of all the Old Testament history, hence leaves much room for reading between the lines.

Noah spent six hundred years of his life in this period and three hundred and fifty years in the one that followed. God's judgments announced in this chapter on the antediluvian world occurred one hundred and twenty years before the flood.

We notice that in every period recorded in the Bible the human race was divided into two classes, the people of the world, and the Lord's people. In this dispensation the people were known as the sons of God and the children of men. "Men began to multiply on the face of the earth and daughters were born." It is supposed that this class called men was the prosperity of Cain the class called the "Sons of God" were the descendants of Seth. The first were men such as fallen nature may produce, degenerate children of degenerate

parents. Governed by the desire of the flesh, the lust of the eye and the pride of life. The sons of God, according to our Lord's doctrine were born from above, (Jno. 3) were made children of God by the influence of the Holy Spirit.

The record implies that God drew a line of distinction between the two classes, that the sons of God were supposed to remain separate from the other class and preserve and cultivate the true religion. That was God's order in all the dispensations in the history of the Bible to keep His people peculiarly to himself.

"In course of time the sons of God saw the daughters of men that they were fair and they took them wives of all which they chose." Much can be read between the lines of this scripture, the activities growing out of this relationship, the time of introduction to the ladies, then the social time, and the marriage relationship; they had a good time of it, but it was all for the gratification of the flesh, such as the worldlings engage in, parties, playing cards, banquets, dances and what

not.

You have heard it said that being a good mixer is a desirable social quality. Well these were good mixers but it played smash with their religion. "But as the days of Noah were so shall also the coming of the Son of Man be, for as in the days that were before the flood they were eating and drinking, marrying and given in marriage until the day that Noah entered into the ark. (Matt. 24:37-38.)

God bore with the sins of the children of the world a long time, but when His sons got mixed up with the children of the world, then the Lord said, "My spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years."

He gave them the warning, "I will destroy man whom I have created from the face of the earth," but he gave them a respite of one hundred and twenty years. It seems that the Lord suffered long with their wickedness, until His sons plunged headlong into the mixing up process and cast off all restraint, then God became disgusted with

the race. Is this not the picture of church and the world of today?

God was always stressing the separation of His children from the children of the world, "Be ye not unequally yoked together with the unbelievers wherefore come out from among them, and be ye separate."

God will judge the world by the spiritual standard of the church. The signs of the times indicate that the time of the coming of Christ is near.

Notwithstanding the wickedness of the antediluvian world, the Lord found a man who with his family were steadfast and unmoveable in His service, and he found grace in the eyes of the Lord, (Gen. 6:8). Because Noah was a just man and perfect in his generation, and Noah walked with God. He found grace with God because he was honest. God will not give grace to a dishonest person; he was perfect, he was consistent in his life, he would not depart from the truth in principle or practice, in the face of the sinful influence by which he was surrounded and the temptations that continually confronted him.

He walked with God. He was not only just in his dealings with his fellowmen, but he was pious and had continual communication with God; he was not a cold formal legalist, he was more than obedient, he was a child of grace—a child of grace is a child of faith.

"By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world and became heir of the righteousness which is by faith." This is an illustration of Paul's definition on faith, "Faith is the substance of things hoped for, the evidence of things not seen."

Being moved with Godly fear, by faith he prepared an ark to the saving of his house, "he worked out his salvation with fear and trembling." in the midst of a crooked and wicked generation, who treated him with scorn and contempt, accusing him for building a ship on dry land. Human nature was the same then as it is now.

In building the ark I do not believe that he made

very much noise to attract attention in order to make a display of his faith, but he had an object in view, that was to build, to construct in order to save, and every time the people heard the stroke of the hammer and the rasping of the saw they heard a sermon of faith, and it was a practical sermon. That is what I call practical religion. He not only worked, but it was strictly according to the Lord's plan, by the which he condemned the world. The works of faith always condemns the sinner, if it does not convert him.

He was a preacher of righteousness and he warned the people, no doubt he was looked down on as a poor preacher—he made no converts. As a crank, he was not a good mixer, and those people of renown, those higher ups, the offspring of that mixture, (Gen. 6:8) looked down on him, but the time came that those sinners were destroyed beneath the waves and Noah and his house were floating in their ark on top of the waves, "Saved."

1250 E. 3rd St.,
Long Beach, Calif.

PRAYING OR SAYING OF THE LORD'S PRAYER

C. R. Gehr

We that practice the Lord's prayer, do we pray it with the sincere meaning as Jesus taught it?

Jesus says, "After this manner therefore pray ye." (Matt. 6:9.)

I believe it is memorized more often than prayed, for we hear it said, "Let us repeat the Lord's prayer."

We get so accustomed to saying and not praying that it becomes so easy to say it by memory and letting our minds dwell on something else.

Again Jesus says, "After this manner therefore pray ye, our Father which art in heaven." Recognizing that there is a great Supreme Being, by whom all things are made perfect and by whom all things exist.

"Hallowed be Thy name." Hallowing is raising the name of our Heavenly Father to a high standard, for there is no other name as high as the name of our Heavenly Father, "Thou art worthy oh Lord, to receive glory and honor and power, for thou hast created all

things, and for thy pleasure they are and were created." (Rev. 4:11.)

Folks have the ability to give glory to themselves, they keep the honors, and store them up in their hearts. Thus, Peter calls it vain glory. It should be given to the one to whom it is due.

"Thy kingdom come." Another statement I believe many folks would not ask for if the proper meaning were in their hearts. Christ is coming some day. Are you ready to meet Him? These words I saw printed on card board and nailed to a tree along the road side. It was a piercing statement to read. Although anyone who would read it could understand.

Those that pray, "Thy kingdom come," are asking their Heavenly Father to send His kingdom down to earth, which would mean that time was at an end. Would we pray then, "That at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth. And that every tongue should confess that Jesus is Lord, to the glory of God the Father." (Phil.

2:10-11.)

"Thy will be done in earth as it is done in heaven." It was the Father's will that Christ should come to earth and die for the sins of the human family.

Christ had confidence in His Father, that whatever the Father willed it would work out well in the end, so prayed to His Father, in the garden, "O My Father, if it is possible let this cup pass from me; nevertheless not as I will, but as Thou wilt." (Matt. 26:39.)

"Give us this day our daily bread." We may think of natural food, but we need food to strengthen our souls as well.

Are all things we partake of on this earth good for our strength as food? Let us see what the wise man says about it.

"Remove far from me vanity and lies, give me neither poverty nor riches, feed me with food convenient for me." (Prov. 30:8.) If we take the food as the Master gives it to us we will not be intemperate, nor gluttonous and it will be convenient for every stage in life, both young and old.

"And forgive us of our

debts, as we forgive our debtors." Shall we forgive our debtor just one time, and if he comes back to ask forgiveness should we turn him down and say, I forgave you once? No, but as often as he comes forgive him.

Peter asks Jesus about forgiving till seven times, but Jesus answered him, not till seven times, but until seventy times seven, indicating that we should continually have a forgiving spirit.

Then too, we must apply the golden rule to this, forgive others as we would have them forgive us. Again, I believe as we pray for the forgiveness of our debts, we are forgiven as we forgive others.

There is the spirit of forgiveness again. Are we willing to forgive our debtors as we would have Christ forgive us, or do we forgive and not forget? If we are forgiven by our Heavenly Father scripture says, "As far as the east is from the west, so far hath he removed our transgressions from us." (Ps. 103:12.)

"And lead us not into temptation, but deliver us from evil." We are very

often tempted to walk on forbidden paths, but let us remember the word says, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world," (I John 4:1.)

As the spirit gave the Revelation to John, the message to write to the church of Philadelphia, which says, "Because thou hast kept the words of My patience, I will also keep thee from the hour of temptation." (Rev. 3:10.) Christ prays to the Father to keep His chosen ones, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." (John 17:15.)

I believe the apostle Paul gives us very much encouragement in his letter to the Corinthians when he says, "God is faithful, who will not suffer you to be tempted above that which ye are able to bear; but will with the temptation also make a way of escape, that ye may be able to bear it." (I Cor. 10:13.)

And in this present world we need not feel so blue when things do not go well

with us, let us think of the song:

There's a dark and a troubled side
of life,
There's a bright and sunny side
too,
Though we meet with the darkest
of strife,
The sun will shine again bright
and clean.

Chorus—

Keep on the sunny side, always on
the sunny side, etc.

“For thine is the kingdom.”

When Christ was tempted by the evil spirit, on the top of a high mountain and sheweth Him the kingdom of the world, the Devil did not have the kingdom to give, for God created the world and the fullness thereof.

If the kingdom means the kingdom of God or of heaven, the Devil was cast out of heaven, and I can't find that he ever returned or that any of his possessions remained. “For all that is in heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all.” (I Chron. 29:11.)

“And the power and the glory, forever.”

“Now unto the king eternal, immortal, invisible, the only wise God, be honor

and glory forever and ever, amen.”

Let all the earth fear the Lord, let all the inhabitants of the world stand in awe, for he spake and it was done; he commanded and it stood fast. Amen.” (Ps. 33:8-9.)

So let it be.

As we go to prayer we should not only think that the Lord's prayer is to be prayed after we make our other petitions; but we should do as Christ said, pray in this manner, or using the Lord's prayer as an example to make up our prayer.

Minburn, Ia.

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* **NEWS ITEMS** *
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ENGLEWOOD, OHIO

We, the Englewood Dunkard Brethren church, met in a business meeting December 23, 1933 to elect new officers for church and Sunday School for the coming year. Had a spiritual meeting at this time.

We elected Jos. P. Robbins for our elder for the coming year. The writer was elected for Sunday School superintendent and church clerk; Bro. Sam Hall, assistant superintendent and Bro. Alonzo Miller was selected for church trustee.

May we all strive to live more holy while we journey in this world of sin and disappointment. May we pray for more guidance of the Holy Spirit to guide us to our heavenly home.

—Bro. A. J. Brumbaugh, Clerk.

BETHEL CONGREGATION

We, the Bethel Dunkard Brethren, held our love feast on November 28th. We had a well filled house with quite a number of ministering brethren present which dealt out the whole gospel in its purity and with power. We want to thank them all for their coming and believe the Lord will reward them for it.

The following ministers were present: Our Elder, J. L. Myers, of Loganville, Pa.; Elder A. G. Fahnestock of Brunnerville, Pa.; Oscar Mathias of Hershey, Pa.; Bro. Ben Lebo of Carlisle, Pa.; Bro. Ray Shank, Mechanicsburg, Pa.; Bro. Joseph Myers and Bro. Charles Ness of York county, Pa.

This was the first love feast held at Frystown in the Bethel congregation and I'm sure we all enjoyed it. About 60 communicants surrounded the Lord's table with Elder A. G. Fahnestock officiating.

—Sister Laura Ebling,
Bethel, Pa.

FAIRVIEW

We, the Fairview congregation, met December 9th at 2 o'clock p. m. for our business meeting. The meeting was opened by singing. Our Elder, Bro. Arthur Miller read Galations 3:1-16 and made a few comments on same, then led us in prayer. The minutes of the previous

meeting were read and accepted.

Not much business came before the meeting; mainly the election of officers for the coming year. Officers were elected as follows: Elder, Bro. Arthur Miller; clerk, Bro. John Mann; treasurer, M. S. Morris; ministerial board, Bro. John Mann, for three years; Monitor agent and correspondent M. S. Morris; chorister, Sister Clyde Miller; Sunday School superintendent, Bro. Clyde Miller with Bro. Clarence Rensberger, assistant; secretary, Bro. Edward Stump with Sister Cora Miller, assistant.

We decided to have a series of meetings next fall. The meeting closed in the regular order.

—M. S. Morris,
R. 3, North Liberty, Ind.

PLAIN VIEW

Plain View held their regular quarterly council December 7, 1933. Our Elder, Bro. Lawrence Kreider, was present and moderated the meeting. Everything moved on very nicely and we trust it was pleasing to the Lord. Bro. Kreider was re-elected for another year as our Elder.

We need the prayers of all the brethren and sisters of like precious faith that we might grow in grace and knowledge of the truth, and that we might be a shining light to the world for our Lord and Savior Jesus Christ.

—Sister Liretta Brower,
R. 1, New Lebanon, Ohio.

MOUNTAIN VIEW CHURCH

Our quarterly council was held on December 16th, at the home of D. M. Click, at 258 Hill avenue. Most

all of our members were present, just a few were kept away on account of sickness. A very harmonious and spiritual meeting was enjoyed.

Our Elder, J. E. Bryant, was present and conducted the service, we sang hymn 201 from the Hymnal, after which prayer was offered, and our Elder read a scripture and commented on same. The clerk then read the minutes of the former council, and as there was no unfinished business we at once took up the work of the present council.

Elder J. E. Bryant was retained as our Elder for another year. It was moved and passed that in the coming year we use the outline given in the Monitor and the New Testament scriptures as our helps in the Sunday School work.

Bro. Joseph W. Trissel was retained as church clerk and treasurer; D. M. Click was retained as correspondent and Monitor agent. For Sunday School superintendent J. W. Trissel was elected for the present year, and D. M. Click elected as assistant superintendent, also retained as secretary-treasurer of the Sunday School for another year.

During the year 1933, one of our members passed away, and one of our members moved to another congregation, most all of our number are quite old, and three of them very seldom get out to church service.

For the first quarter of 1934 we will not have any Sunday School, and have preaching services at the homes of the members each Sunday.

—D. M. Click, Cor.

FIDELITY

Fiftieth anniversary of Mr. and Mrs. D. M. Click, September 13, 1933.

Fifty years they've loved each other,
Fifty years they've both been true;
Fifty years they've lived together,
Worked and planned, and thought things through.

Fifty years of love and kindness,
Fifty years of faith and trust;
To each other's faults full blindness
Thus their lives are sweetly blessed.

Lives of truth and all unselfish,
Thinking of each other first;
Always gentle, always helpful.
Through the best and through the worst.

May they walk in bliss forever,
Down the narrow, peaceful track
Till they cross the silent river
Whence they never will come back.

Heaven bless their true devotion,
And reward each faithful soul;
They're in line for great promotion
When they reach life's sunset goal.
Nancy D. Underhill.

AFTER FIFTY YEARS

'Twas a pleasant day in early fall
When the color glowed in the
Maples tall,

We gathered together from far and
near

To wish them well in their fiftieth
year.

We know not whether their sun
shone fair,

Or whether the clouds were gray in
the air,

Or if there was little or much in
the purse

When they took each other for
better or worse.

But they started bravely hand in
hand,

On a little farm they tilled the land,
He taught the neighboring school
by day

While she at her house work would
stay.

The years rolled by and the children
grew

To men and women, as children do,
But still they worked all through
each day

And many a man helped on his way.

They always had time for a kindly
word,

Or a kindly deed, for they trusted
their Lord;

He blessed them and kept them and
held up their hands,

And gave them the best of the fruit
of the land.

And so together for fifty years
They toiled and loved and conquered
their fears,

And now, grown older, from toil
released,

They spend their hours in blessed
peace.

The family is scattered, the children
gone,

But husband and wife will linger
on;

Just as they have for fifty years,
Sharing each other's joys and tears.

So we leave them now, as we surely
must,

Unto His care in whom they trust;
As they journey on down life's
western slope,

We leave them with their faith and
hope.

—Nancy Brooks Click.

I came not to call the righteous,
but sinners to repentance.

THIRTY PIECES OF SILVER

Thirty pieces of silver

For the Lord of Life they gave,

Thirty pieces of silver,

Only the prices of a slave.

But this was the priestly value
Of the Holy One of God;

And they weighed it out in the
temple,

The price of our Savior's blood.

Thirty pieces of silver,

Lord in Iscariot's hand;

Thirty pieces of silver

And the aid of an armed band.

Like a lamb that was led to the
slaughter

Brought the humble Son of God,

At midnight from the garden

Where His sweat had been like
blood.

Thirty pieces of silver

Burned on the traitor's brain;

Thirty pieces of silver,

Oh, it is a fearful gain.

I have sinned and betrayed the
guiltless,

He cried with a fevered breath,

As he threw them down in the
temple

And rushed to a madman's death.

Thirty pieces of silver

Lay in the house of God;

Thirty pieces of silver,

But oh, it was the price of blood,

And so for a place to bury

The strangers in they gave

The price of their own Messiah,

Who lay in a borrowed grave.

It may not be for silver,

It may not be for gold,

But still by tens of thousands

The Prince of Life is sold.

Sold for a Godless friendship,

Sold for a selfish aim,

Sold for a fleeting trifle,

Sold for an empty name.

Sold in the smart of science,
 Sold in the seat of power;
 Sold in the shrine of fortune,
 Sold where the awful bargain
 None but God's eye can see,
 Ponder my soul, the question,
 Shall He be sold by thee?

Sold! Alas what a moment,
 Stifled is conscience voice,
 Sold and a weeping angel
 Records thy fatal choice.
 —Selected by Emma C. Tharp.

And must I be to judgment brought
 And answer in that day,
 For every vain and trifling thought
 And idle word I say.
 —Selected.

Go your ways: behold I send you
 forth as lambs among wolves.

ADULT SUNDAY SCHOOL LESSONS

Jan. 7—Acts 1:1-26
 Jan. 14—Acts 2:1-24
 Jan. 21—Acts 2:25-47
 Jan. 28—Acts 3:1-26
 Feb. 4—Acts 4:1-22
 Feb. 11—Acts 4:23-37
 Feb. 18—Acts 5:1-22
 Feb. 25—Acts 5:23-42
 Mar. 4—Acts 6:1-15
 Mar. 11—Acts 7:1-36
 Mar. 18—Acts 7:37-60
 Mar. 25—Acts 8:1-23

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 7—God the Creator of All
 Things. Gen. 1:1-31.
 Jan. 14—The Beautiful Garden of
 Eden. Gen. 2:8-17.
 Jan. 21—Adam and Eve Driven
 From the Garden. Gen.
 3:1-24.

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Jan. 28—The First Children. Gen.
 4:1-15.
 Feb. 4—Noah and the Ark. Gen.
 6:9; 7:9.
 Feb. 11—The Flood and the Rain-
 bow. Gen. 7:10-24; 9:8-17.
 Feb. 18—The Tower of Babel. Gen.
 11:1-9.
 Feb. 25—Abram's Long Journey.
 Gen. 11:31; 12:9.
 Mar. 4—Abram and Lot. Gen.
 13:1-13.
 Mar. 11—God's Promise to Abram.
 Gen. 15:1-21.
 Mar. 18—Abraham's Prayer for
 Sodom. Gen. 18:23-33.
 Mar. 25—Review. Gen. 1:1; 18:33.

BIBLE MONITOR

VOL XII

February 1, 1934

No. 3

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

INCONSISTENCY IN NONCONFORMITY

One of the common arguments against nonconformity by those who oppose it, is inconsistency. They point out to us practices, or lack of practices in the lives of those who hold to this principle, that are not in keeping with their profession; thus to them it becomes self-contradictory.

That there has been in the past and are at the present time, inconsistencies in the lives of many who profess to be obedient to this gospel teaching, we readily admit. In all probability this shall continue to be the case to a greater or lesser extent in the future in spite of all the church can do to prevent it. However, we cannot consider the argument plausible or sound, that because of inconsistency along this line

the gospel principle should be dropped. It would be just as reasonable to use this same argument against any of the other teachings in the New Testament, for we find inconsistencies in the lives of many along other lines, even though the church endeavors to avoid it. To keep all its members well informed on all the teachings in the New Testament so that each one will live a faithful, consistent life is no small task.

One of the weaknesses which seems to be common to all is the tendency to do some things and leave others undone, to carry some things to extremes and give others that are just as important little or no consideration. Often it may be said that we "strain at a gnat and swallow a camel." In exemplifying nonconformity to the world

the aim should be to use good judgment and give all points equal stress. If each one of us would do this, inconsistency would be minimized considerably.

Jesus sharply rebuked and condemned the Scribes and Pharisees for their inconsistencies in their practices as recorded in Matt. 23:13-33. Among other things of which they were guilty, Jesus said, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith," and again, "ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." He then declared, "Ye are like unto whited sepulchres which indeed appear beautiful outward, but are full of dead men's bones, and of all uncleanness; even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity," Having condemned them for such conduct, will He not also condemn us if we do in like manner? A little thought on the foregoing reference may help us see some mistakes of our own. If so, the wise thing

to do is correct the matters with ourselves, our fellow-men and our God while the opportunity is ours.

It usually is an easy matter to point out inconsistencies in the lives of others but most of us try to justify ourselves in any questionable practice that may be pointed out in our lives. This is not for our good, nor for the good of the church. One of the things Jesus reproved the Pharisees for was that they sought to justify their wrong doings before men.

There are some practices common among men that are so clearly condemned by the scriptures that no one need question whether they are consistent for Christian people or not. Here are just a few, some of which we have seen that are certainly inconsistencies in nonconformity.

A brother or sister dressed in plain clothing using profane language or slang, telling filthy stories, or upon being aggravated, losing control of his or her temper and saying all kinds of mean things.

A brother or sister plainly dressed attending a theater, movie, dance or such like

amusement center.

Making our clothing after the order of the church but choosing the very latest style of goods or flashy colors to make them from.

A sister bobbing her hair, painting and powdering her face, wearing the latest style of clothing and then wearing a prayer veil on her head.

A brother that lives an honest upright life among his fellows, wears the order of dress of the church and then indulging in the filthy tobacco habit or going off on a drunken spree now and then.

A brother or sister who wears the order of dress of the church, lying, stealing, or taking advantage in business dealings by giving short weight, or misrepresenting something.

Church members professing nonconformity to world yet following the immodest, indecent and vulgar dictates of fashion.

An elder that conforms to the order of the church in dress and general appearances, but teaches his members that such things are unnecessary.

These are but a few of the many inconsistencies that

have been noticed by worldly people and they are disgusting to say the least; so much so that they ought to be detested by every sincere follower of the Christ.

Granting that such inconsistencies do exist, it is not at all reasonable to argue because of this that nonconformity should be dropped. Rather let the inconsistencies be put away and let the gospel principle be upheld. When such inconsistencies exist it is not the "Word of God nor the principle involved" that is at fault, but the "person" that commits the error. This being the case, let the "person" be dealt with or condemned and let the "doctrine" be freed of blame. This would be the proper way of reasoning and procedure.

Jesus did not condemn the "Law" because the Scribes and Pharisees broke it but he did condemn the Pharisees, who were at fault.

There is another point we might profitably mention in connection with this, too. Some years ago when the church began to drift world-ward and many of these in-

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consistencies made their appearance, many of us raised our voices in protest and would not fellowship such things. According to the scriptures we were justified in so doing: Now that we have reorganized and become established on the old platform, it certainly would be inconsistent on our part to adopt any of those modern innovations which we condemned, or tolerate them in any known shape or form. May we not each of us as members of the Dunkard Brethren church consider this matter seriously and strive to live

above reproach that we may maintain our integrity individually and as an organization in a world that has so many inconsistencies.

Let us all hear the following admonition of a faithful servant of the Lord. "Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. 2:14-15.)

PROGRESS

L. I. Moss

Another year has passed by, as most people count time from January 1st.

The heading of this article might be considered from different angles, but I would like for us to think of it as it applies to the church.

Then too, let us not think of progress in the church, as the modern age would apply it by keeping up with the modern times.

Real progress is when a church really gets closer to God, closer to His word. In order to do this we must carry out the decisions of

conference. I am glad to learn some of our Dunkard Brethren congregations are making progress. A larger number of the brethren wearing the plain coat, sisters dressing plainer, prayer coverings larger, and worn more; less desire for worldly amusements, etc.

One thing noticeable, some boys and young men just coming into the church, ready to line up at once, wear the clothes, and others who have been in the church for some years are so slow to conform, and will just wait until the church says you must. I believe in bearing and forbearing, but I wonder how many years it takes for some individuals to make progress enough to get a willing mind to be obedient to the church and the gospel. I am also glad to know in some churches more of the brethren are wearing the beard. It shows progress toward the ideal.

Some times we hear people say about some things conference has decided, they never saw that observed before. No difference if it is some small matter, let us do as conference has decided. The more

we do this and establish union the more we help the church to progress.

Another thing which has always had its effect is the attitude of the elders and ministers. The elders and preachers who are loyal and true can help a church make progress in these standards and ideals. But look out when an elder or preacher is not willing to work up to the ideals of conference. You will not need to open your eyes very wide to see it in the church. Let us all try and see how much progress we can make in the next year.

To the laity, why wait for your elder or the church to ask you to conform in dress or the combing of your hair or anything else? Let us all do our part so in the next year we can see progress in many of our local churches.

McClave, Colo.

RELIGION

T. C. Ecker

What I want my religion to do for me is: to lift me up to a plane of strict honesty and truthfulness, that it might be said you can depend on it, straight forward,

upright living. I want my religion to secure or assure unto me the entire remission of all the former wrongs that I may have committed. I want a religion that brings me peace, joy and comfort while I live. I want a religion that is like unto Godliness, has promise of the life that now is and of that which is to come.

I want a religion that will carry me around all the snares and pitfalls of life and land me safely on the other shore. A religion that will waft me across the storms of life and gently land me in the haven of eternal rest. A religion that has found its way through my life into the lives of others, so when I am called my religion may be living in other lives.

Religion is peculiar in some respects and different from almost everything else, it is one of the things you cannot wear out by using, on the contrary the more you use it the brighter it gets, the more you use it the more it will do.

What is religion worth, anyway? It depends on the kind. James speaks of a pure religion and tells the

effect it has on the life. I want my religion to be all the "backing" I need in business, all the "surety" I need on my notes, all the reference I need in adversity, all the assurance to which I may point in prosperity; yea, all I need for time, and all I need for eternity.

The worth of an article is usually the basis of the price you are required to pay for it, and an article that costs little is usually worth little; so a religion that is worth having will cost you something—not in dollars and cents, however, but in the sacrifice required to be made—the sacrifice that has to be made to take your stand firmly on the Bible side of the line of demarkation between the kingdom of darkness and the kingdom of light, between the church and the world.

Dear reader are you satisfied with anything less?

Taneytown, Md.

THE BLOOD COVENANT

B. F. Masterson

"For this is My blood of the New Testament which is shed for many for the remission of sins."

I am made to believe that many church members do not understand the signification of the word "New Testament." Some understand nothing more than the book known by this name. And I am also convinced that the church members should have a better knowledge of the relation the blood sustains to the covenant between God and man.

Ministers should post themselves on the subject and preach from it, at least once a year. The New Testament means the new covenant and signifies an agreement, a contract between two parties by which both are mutually bound to do certain things on certain conditions and penalties. It signifies not only a covenant but also a sacrifice which was slain on the occasion by the blood of which the covenant was ratified. Covenant often signifies not only the agreement but also the sacrifices on the occasion by the blood of which the covenant was ratified.

The ancient custom was, that an animal was slain upon such an occasion and the carcass was cut in two

from the tip of the nose to the rump along the center of the spine and laid each piece one against another. The contracting parties met between the parts and repeated the words of the contract and the oath was that the contracting parties professed to subject themselves to such a death as that of the victim in case of violating their contract; that there was such a custom in Bible times. (See Gen. 15:10 and Jer. 34:18.)

Our blessed Lord is evidently called the covenant sacrifice. We read, "I, the Lord, have called thee in righteousness and I will hold thine hand and will keep thee and give thee for a covenant of the people," (Isa. 42:6). Again we read, "Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee and I will preserve thee, and give thee for a covenant for the people," (Isa. 49:8).

Again we read, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit." (Zech. 9:11.)

Again we read, "Now the God of peace, that brought again from the dead our

Lord Jesus, that great Shepherd of the sheep through the blood of the everlasting covenant." (Heb. 13:20.)

In our text, He terms His blood "the blood of the new covenant by which He means that grand plan of agreement or reconciliation which God was now establishing between Himself and mankind by the passion and death of His Son through whom alone men could draw near to God. "Let us draw near with a true heart in full assurance of faith."

The new covenant is mentioned in contradistinction from the old covenant. "For until this day remaineth the same vail untaken away in the reading of the Old Testament, which vail is done away in Christ."

The old pointed out the way of reconciliation to God by the blood of the various victims slain under the law. But now as the Lamb of God which taketh away the sin of the world, was to be offered up, a new and living way was thereby constituted, so no one henceforth can come unto the Father but by Him.

Adam Clark says, the Hebrew word which is ren-

dered "covenant" signifies a purifier, a covenant sacrifice, because in all covenants made between God and man sin and sinfulness were ever supposed to be on man's side and that God could not enter into any covenant with man without a purifier, hence in all covenants a sacrifice was offered for the removal of offences and the reconciliation of God to the sinner, and Jesus Christ the great atonement and purifier is called a covenant of the people.

We have a beautiful type, "When Moses took the book of the covenant, and read in the audience of the people; and they said, all that the Lord hath said will we do, and be obedient." This was the agreement or contract that was made. God of the first part and the children of Israel of the second part. Then Moses took the blood and sprinkled it on the people and the book and said, "Behold the blood of the covenant which the Lord hath made with you concerning all these words." (Ex. 24:7-8; Heb. 9:19-20.)

When Jesus was eating with His disciples He took the cup and gave thanks and

gave it them saying, drink ye all of it, for this is My blood of the new covenant which was shed for many for the remission of sins.

As Moses said, this is the blood of the covenant after he had read the book to the people. So Christ after He had read and lived the precepts of the new covenant, and about to ratify it with His blood said, this is the new covenant in My blood. He requires of His children obedience to the law of faith which they have promised in their baptismal covenant which was sealed with His blood.

We have a beautiful type in the paschal lamb (Ex. 12) where the children of Israel were commanded to kill a lamb, without blemish, the head of each family was to slay one. It must have made a deep impression upon the slayer, the victim so gentle, harmless, patient and pure, he so vile and sinful. It must have condemned him. In slaying the lamb it taught that since he is a sinner, death stood between him and God, but that he could be approached by sacrifice and that there was such a thing as a sinner placing the death of another

between him and God to meet God's demand and the sinner's deep necessity, "For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." "For even Christ our passover is sacrificed for us."

They were commanded to apply the blood of the victim on the door posts for their protection against death—to be applied with hissop which is a figure of faith. "Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first born should touch them."

It also teaches that blood preserves, "When I see the blood on the door post I will pass over it."

The Lord said, when I see, not when man sees. God only sees what is in the heart of a professor and whether he has applied the blood of Jesus to the door post of his heart. So many church members do not know how the blood of Jesus is applied consequently they do not enjoy the blessed thought of being sheltered behind the blood which will save them from everlasting death.

As Moses took the blood of the covenant sacrifice and sprinkled the people and the book, so Christ sprinkled the book of the new covenant with His precious blood, hence every time we observe His commandments whether doctrinal or moral, in faith, we apply His blood, "If ye walk in the light as He is in the light, we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin." (I Jno. 1:7.)

"And the blood shall be to you a token." A keepsake, something that we should esteem as a present from our best friend and should prize it above every thing on earth, we should carry it in our heart and memory continually for Satan is on the alert to rob us of our faith; he is after making us believe that we are still sinners, but when he tempts us thus tell him I know it, but I thank God that Jesus died for the ungodly, and he will flee from us. Remember, "For by grace are ye saved through faith," "For all have sinned and come short of the glory of God, being justified freely by His grace, through

the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God." (Rom. 3:23-25.)

The more we study the atoning blood and the covenant blood in the Old Testament the more we see of Jesus in the new.

His blood is the ground of our justification, now we can look our Heavenly Father square in the face without fear.

There were children playing on the street—they saw a policeman coming toward them and they ran because they were afraid, but one ran into his arms. It was his child. "For ye have not received the spirit of bondage to fear, but ye have received the spirit of adoption whereby we cry, Abba, loving Father.

Let us bear in mind when we study the Bible, that Jesus Christ is the central idea of the book.

1250 E. 3rd St.
Long Beach, Calif.

A sanctified tongue makes known the light of heaven.

THE NARROW WAY

—
Vernie Diehl
—

I like to look at the narrow way as we might a straight line, as it is a straight way too, just as straight and narrow at one end as the other, with the broad way winding around all along the way and we might step off any time if not on our guard. If we walk up high on a narrow place it is best not to look down or to either side or we might fall. So I believe it is with the narrow way, and once off it is hard to get on again.

Satan is busy and has his agents all along the way, his little side shows we might say. Once we step into one of these we might, as it were, take after the butterfly and go over the precipice before we are aware.

Now as a rule we see Satan pictured to us ugly, but is he always thus? I believe he comes to us in the form of people, or at least as we travel along this narrow way, some one may pull us to the right and with a whisper "The salutation is non essential," then a

little farther on the left "The prayer veil is non essential," "Feet washing is non essential" and so on with all the doctrines. Some of these people are pastors, ministers, Sunday School teachers, missionaries and the like. I say this is done in a whisper, because these people do not preach this from the pulpit, but this is done in private, between sermons.

As an illustration, some years ago when it was popular to talk on the dress question, (of course that isn't popular now) I heard a fine sermon on non-conformity to the world. In that sermon the sisters were criticised for wearing hats. A few days afterwards some were commenting on the fine sermon. One sister spoke up and said, "You folks may think the sermon was fine, I do not. For I told them before I came into the church, this minister being one especially I went to, I would not lay off my hat. He said, alright just come on. Now for him to preach a sermon like that isn't short of a hypocrite."

And another where a preacher told a woman, "Just come as you are, when

we get enough like that in we will change things and do as we please. When the old fellows die off we will give up the salutation, etc." But he died before the old fellows in that particular church.

And a missionary, "Oh, the prayer veil is non essential." I don't think he preached this from the pulpit at all, but just go into the congregation where he was pastor and see how many prayer veils are seen. None they tell me. "Be not deceived God is not mocked."

A man or woman says so and so. Why not search the scriptures and stay in the narrow way? When will we learn to take our Lord instead of man as our leader? This is a great day for leaders and leadership. I fear we stress the leader part and forget where we are leading and being led to.

On this narrow way we have sign posts all along the way if we use them. Such as "Come out from among them," "Be ye separate," "Keep unspotted from the world." "Pray without ceasing," "Abstain from all appearance of evil," "Love

one another," and others.

Can we mingle into the worldly doings and keep the spots off? If we get into a large fire we are liable to get burned or at least come out with the smell of smoke.

I do not mean we are to hold our heads so high that we pass by our fellowman in need or in a selfish way. Some folks are called narrow minded and sore heads. There might be such a thing as getting too broad minded for the way as this is a narrow way our broad mind may be a sign we are on the broad way.

I like the illustration of two boys trying to make a straight path through a field of snow. One kept his eye on a post at yonder side of the field while the other looked down.

Let us take our Bible as our guide along the way, and keep our eyes on Jesus so we may reach the other end on the narrow way and enter safely into the heavenly gate.

Nokesville, Va.

CONDITIONS OF MANKIND

Charles H. Ness

Mankind today to a large

extent are lovers of pleasures more than lovers of God, yea even many of the Christian professors are right in line or harmony with the worldly craze existing which is wickedness in the sight of God and it is an abomination to God. A very large per cent of Christian profession is a form of Godliness and they deny the power thereof which is the result of lacking genuine gospel teaching and exercising the practical application.

We wish to remind the readers of this article in a few instances the condition of mankind and the result and to compare with the conditions of mankind of today and in what condition Christ shall find mankind at His second coming and the result as we gather from God's word.

We shall first refer you to Gen. 6. When men began to multiply on the face of the earth and the Lord said, "My Spirit shall not always strive with man," and God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. But

Noah found grace in the eyes of the Lord, with his wife, his three sons and their wives, and God said unto Noah, I will destroy them with the earth.

God said to Noah, "Make thee an ark," and Noah did according to all the Lord commanded, and the eight souls of mankind with two of every living thing were gathered into the ark. The rains came and all the fountains of the great deep were broken up and all the earth under heaven was covered with water and the ark went upon the face of the water, and all in whose nostrils was the breath of life of all that was in the dry land died.

Only Noah and those that were with him in the ark remained alive and were saved from the destruction of mankind in that instance of God's wrath, because of the wicked condition of mankind.

Likewise in the days of Lot his wife and daughters, because of the wicked condition existing in Sodom the same day that Lot and his family went out God caused it to rain fire and brimstone from heaven and destroyed them all as a re-

sult of wickedness.

In the 24th chapter of Matthew Jesus spake of the course of this age which concerns us and prompts us to take heed to the warning which Jesus Himself throws out and says, "Take heed that no man deceive you, for many shall come in My name, saying I am Christ and shall deceive many," and Jesus mentioned so many things which must come to pass which shall be the beginning of sorrows, and what the real Christian must face for His name sake, and because of this many shall be offended and shall betray one another and shall hate one another and many false prophets shall arise and shall deceive many, and because iniquity shall abound the love of many shall wax cold, which is to a large extent the condition of Christian profession to day.

But Jesus says, he that shall endure to the end shall be saved. In this same discourse Jesus speaks of the great tribulation, when ye therefore shall see the abomination of desolation, stand in the holy place, which means the removal of the real genuine worship of

Jehovah and the setting up of something else instead of the real true worship of Jehovah and is not recognized by God as worship and service to His honor and to His glory, this condition of Christian profession is rapidly going into fulfillment already, hence great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be is at the door, and except those days shall be shortened there should no flesh be saved, but for the elects' sake those days shall be shortened, and by the parable of the fig tree we are made to believe that the conditions of mankind to a great extent, is the leaves of the fig tree fully developed and we can know that the return of the Lord is near, even at the door.

Just notice what is written in Col. 3:5 that shall cause the wrath of God to come upon the children of disobedience or wicked mankind, "And then shall that wickedness be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming, because they received not the love of the

truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth but had pleasure in unrighteousness." (II Thes. 2:8-12.)

Again in Matt. 24 Jesus says as the days of woe were so shall also the coming of the Son of Man be. Jesus says, "Watch therefore for ye know not what hour your Lord doth come." Jesus says, "Therefore be ye ready when the Son of Man shall come."

May God help each reader of this article arouse more consideration, meditation and investigation of God's word, what is required to escape the destruction that is awaiting mankind if they continue in wickedness, and to benefit by it and be in a saved relation when He comes, is my prayer.

R. 1, Dallastown, Pa.

DEALING WITH SIN

Ida M. Helm

A definition for sin is "Violation of divine law or of duty." Sin is a radical, ulcerous sore, eating out the

heart of life and it requires a radical gospel to reach it. There is no room for compromise, no winking at sin.

Paul says, "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God.... Wherefore come out from among them, and be ye separate, said the Lord, and touch not the unclean thing; and I will receive you." (II Cor. 6:14-17.)

If we seek compromise by mitigation we simply become "dead timber" in conflict with sin. There is need today of the apostolic type of radicalism that hurls the incisive, radical gospel into the enemies camp to scatter the forces of evil. We need men like Paul and Peter and James and all those stout hearted men that feared not Herod nor Nero, nor the Sanhedrin, nor the world spirit in any form, but will go willingly to a martyr's death rather than compromise with sin.

Satan knows that it requires a radical gospel to reach sin and he cunningly approaches the fawning, compromising preacher and teacher and laughs into his sleeves at the compromise that a preacher or teacher of that sort is willing to make.

There must be Holy Ghost fire and firmness, and a wielding of the sword (the word of God) in such a way as to leave no doubt of the meaning in the mind of the hearer. The only basis on which sin can be dealt with is destruction. All have by their own sin closed the way of salvation, none can be saved by their own merit.

It is only when we renounce all meritorious deeds and put our trust in the One who has purchased men's release from sin with His own life blood that we can find salvation. The conscience is the battle field of human passion. There is where the contest with the legions of sin is raging. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, drunkenness, revelings, and such like. They which do such things shall not inherit

the kingdom of God." (Gal. 5:19-21.)

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing Godliness) with good works." (I Tim. 2:8-11.)

Daily, hourly, invisible fingers are recording every thought, word and act of our life and they will come face to face with us on the day of reckoning. There is no place where we can hide from God. No walls are too thick, no night too dark for His penetrating eyes. His all searching power searches the innermost thoughts of the heart.

David says in Psalms 139:23, "Search me, oh God, and know my heart; try me and know my thoughts and see if there be any wicked way in me, and lead me in Thy salvation." He was prepared and willing for the closest scrutiny of omnipotence. Will my heart bear the searchlight of

eternal truth?

The commission to baptize and preach the gospel to every creature must be dealt with on one basis—perfect obedience in all the teachings of Jesus. Otherwise there is no hope of God's approval of our work.

He says, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." Listen! "Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even to the end of the world. Amen." (Matt. 28:19-20.)

R. 2, Ashland, Ohio.

OBITUARY

Joseph W. Trissel was born near Harrisonburg, Va., July 13, 1853. There he grew to manhood. He was married to Hannah C. Sanger of the same neighborhood November 16, 1880. To this union was born two sons: Glen I. F. Trissel of the Appleton district, who is employed as ditch rider on the highline canal and Chester C. Trissel of Riderwood in the state of Washington; also a brother, John Trissel living near Harrisonburg, Va.

Bro. Trissel seemed to have been enjoying reasonably good health, but was taken quite sick with a hemorrhage of the lungs early Saturday morning, December 23rd, and

by the loss of so much blood he was very much weakened, and early Christmas morning he passed away, December 25, 1933, aged 75 years. 5 months and 12 days.

His first wife departed this life September 27, 1921. July 26, 1922 he was again married to Sister Elizabeth Henning, who with the two sons and their families and his brother are left to mourn the loss of a loving husband, a kind father and an affectionate brother.

Bro. Trissel was a true, earnest faithful worker in the deacon's office of the Dunkard Brethren church.

Funeral services were conducted by Elder J. E. Bryant, assisted by R. N. Leatherman, pastor of the Brethren church at Fruita, December 28th at 2:30 p. m. The church has lost a useful worker.

—D. M. Click.

OBITUARY

Eliza Ann Rash, wife of Wm. R. Rash, was born near Noblesville, Ind., May 26, 1854, and departed this life December 29, 1933, aged 79 years, 7 months and 3 days.

She was united in marriage to Wm. R. Rash March 21, 1875. To this union were born seven children, two of whom preceded her in death.

She is survived by her husband and five children: Mrs. B. E. Breshears, Omak, Wash.; Mrs. F. S. Beale, Oroville, Wash.; Jesse M. Rash, Empire, Calif.; Jno. W. Rash and Mrs. O. C. Welch of Waterford, Calif.; also two brothers and five sisters, D. J. Wampler of New Plymouth, Idaho, Jno. L. Wampler, Wichita, Kans., Mrs. Ellen Miller,

Rockyford, Colo., Mrs. Rebekah Mohler, Syracuse, N. Y., Mrs. Armita Bayless, Andrews, Ind., Mrs. Ida Mohler, Leeton, Mo., Mrs. Sarah A. Garvey, Empire, Calif.; also 30 grandchildren and 27 great grandchildren and many friends.

She united with the Church of The Brethren, then known as the Dunkard church, at the age of 10, and was a faithful and earnest church worker all the rest of her life.

November 28, 1929 she with her husband was received into the Dunkard Brethren church at Waterford. She was hampered by poor health the last 10 or 15 years, and the last two years confined to the home much of the time.

In 1885 she with her husband was put to the office of deacon in the Walnut Grove church near Knobnoster, Mo. In 1889 they moved to Hickory county, Mo., where they were instrumental in starting up the Spring Branch church which has grown to be a power in the community.

In 1902 they moved to north central Washington where they endured many hardships of pioneer life, but sister Rash carried her part bravely and cheerfully.

In 1912 they moved to Empire, Calif., where they lived 11 years and then came to Waterford, where she lived the rest of her days.

She was a loving, faithful wife and mother and as we have often heard her husband say, she was a great grandmother in more ways than one.

Funeral services were conducted by Elder Clyde Gammon of the Church of The Brethren and Elder M. S. Peters of Dunkard Brethren, at Waterford. A. B. Van Dyke, Cor.

NEWS ITEMS

LOWER YORK COUNTY, PA.

We, the Lower York County congregation, met in quarterly council January 1st, 1934 at 6:30 p. m., to transact the business concerning the church. It was disposed of in a very pleasant manner. We are thankful for the pleasing spirit manifested and existing in our council meeting from time to time.

Our Elder in charge, Bro. J. L. Myers conducted the opening devotion, singing from No. 179 and reading Eph. 1, commenting thereon briefly and led in prayer.

Then we went on with the work, such as having former minutes read, taking up unfinished business, hearing reports of several appointed committees and electing Sunday School officers and teachers and minor church officers.

Sunday School officers and teachers as follows: Bro. J. G. Ness, superintendent; Bro. D. K. Marks, assistant superintendent; Bro. C. G. Ness, secretary; Bro. J. F. Marks, assistant secretary; Bro. P. G. Godfrey, treasurer; Bro. Emmert Godfrey, Howard Myers and Sister Anna Myers and Beulah Myers, librarians.

Teachers: Bro. C. H. Ness, Men's Bible class; Bro. J. H. Myers, Women's Bible class; Bro. J. L. Myers, Intermediate class; Bro. N. E. Keeny, Junior class; Sister Mabel Ness, Primary class; Sister May Myers, Beginner class.

Church officers: Bro. J. G. Ness, secretary; Bro. J. H. Myers, treas-

urer; Bro. N. E. Kenny, trustee, Monitor agent and correspondent, the writer.

We have a fine active Sunday School, getting along splendidly and harmoniously under the supervision of the church. We need the prayers of the righteous to keep us working in that attitude.

Charles H. Ness,
R. 1, Dallastown, Pa.

WENATCHEE, WASH.

We, the Wenatchee Dunkard Brethren were made to rejoice recently when Bro. Earl Steel's wife made known her desire to become a member of the church. On Wednesday, January 3, our Elder D. B. Steel called our little band together and Elder J. W. Steel laid the rules of the church before her; after which baptism was administered in the Columbia river by Elder E. S. Pratt.

We are all praying that many more may come to the church, and our prayers are going up for the brotherhood that we may be faithful and hold fast to the faith that was once for all delivered to the saints.

Sister Emma Herman,
704 Okanogan Ave.,
Wenatchee, Wash.

PLEVNA, IND.

The Plevna Dunkard Brethren met in regular council December 9, 1933, with our Elder J. P. Robins presiding. Our church and Sunday School officers were elected for the coming year. Bro. J. P. Robins chosen as Elder; Bro. J. A. Leckron, clerk; Sister Sylvia Parker, Monitor agent and correspondent; Bro. Geo.

Lorenze, Sunday School superintendent.

—Olive Deardorff.

ELDORADO, OHIO

We, the Eldorado Dunkard Brethren met in quarterly council December 9, 1933, with our Elder Lawrence Kreider in charge. Bro. Abraham Miller read I Cor. 13 and led in prayer. After prayer Bro. Kreider commented on same.

All business that came before the meeting was disposed of in a Christian like matter.

We ask an interest in the prayers of all God's people that we may press on the upward way.

—Gladys Miller.

We appreciate very much the many renewals that have come in of late, also the letters of encouragement which have come along. We are glad to know that the Monitor is supplying spiritual food to so many that are isolated from those of like precious faith. It is our hope that the Monitor will be an instrument in helping all such remain faithful unto the end.

Just a suggestion to our writers: During these winter months we would like for you to spend your spare time writing for the Monitor. It will not be many months until spring will be here when everybody will be too busy to write. For this reason we would like to have our files full so we will have plenty of material on hand during the summer months. Your contributions will be appreciated so send them along as lively as you can.

As we set up our new mailing list

we find quite a number of renewals standing out yet; some of them we will allow to continue on for a time for we find that many of our people are still very hard pressed for finances. It is our hope that as time goes on all will be able to renew and pay up back dues as well. The continuation and success of the Monitor depends largely on the support of all.

Editor.

UNAWARES

They said, "The Master is coming
To honor the town today,
And none can tell at what house or
home

The Master will choose to stay."
And I thought while my heart beat
wildly,

What if He should come to mine,
How could I strive to entertain
And honor the Guest Divine?

And straight I turned to toiling
To make my house more neat;
I swept and polished, and garnished
And decked it with blossoms
sweet.

I was troubled for fear the Master
Might come ere my work was
done.

And I hastened and worked the
faster.

And watched the shining sun.

But right in the midst of my duties
A woman came to my door;
She had come to tell me her sorrows
And my comfort and aid to
implore.

And I said, "I cannot listen,
Nor help you any, today;
I have greater things to attend to."
And the pleader turned away.

But soon there came another—
A cripple, thin, pale and gray,

And said, "Oh, let me stop and rest
Awhile in your house, I pray!
I have traveled far since morning,
I am hungry, and faint, and weak,
My heart is full of misery,
And comfort and help I seek."

And I cried, "I am grieved and sorry
But I cannot help today,
I look for a great and Noble Guest,"
And the cripple went away;
And the day wore onward swiftly,
And my task was nearly done
And a prayer was ever in my heart
That the Master to me might
come.

And I thought I would spring to
meet Him

And serve Him with utmost care,
When a little child stood by me
With a face so sweet and fair.

Sweet, but with marks of teardrops,
And his clothes were tattered and
old;

A finger was bruised and bleeding,
And his little bare feet were cold.

And I said, "I'm sorry for you,
You are sorely in need of care;
But I cannot stop to give it,
You must hasten elsewhere."

And at the words, a shadow
Swept o'er his blue veined brow;
"Someone will feed and clothe you,
dear,

But I am too busy now."

At last the day was ended,
And my toil was over and done;
My house was swept and garnished,
And I watched in the dark—alone.
Watched, but no footfalls sounded,
No one paused at my gate;
No one entered my cottage door,
I could only pray—and wait.

I waited till night had deepened,
And the Master had not come;
"He has entered some other door," I
said,

"And gladdened some other
home!"

My labor has been for nothing,
And I bowed my head and I wept,
My heart was sore with longing
Yet, in spite of it all, I slept.

Then the Master stood before me,
And His face was grave and fair;
"Three times today I came to your
door,

And craved your pity and care;
Three times you sent me onward,
Unhelped and un comforted;
And the blessing you might have
had was lost,
And your chance to serve has
fled."

"O Lord, dear Lord, forgive me!
How could I know it was Thee?"
My very soul was shamed and bowed
In the depths of humility.
And He said, "The sin is pardoned
But the blessing is lost with thee
For failing to comfort the least of
mine
You have failed to comfort me."

Inasmuch as ye have done it unto
one of the least of these my
brethren, ye have done it unto Me.
(Matt. 25:40.)

Sister A. Helen Wisler,
Boiling Spring, Pa.

CONSOLATION

By Prescott Holme
O, weary soul, look up to God,
Thy trust in Him hold fast;
However painful is thy load
Thou wilt find rest at last.

With patience now thy trials bear,
Thy toils in love fulfill;
And ever seek the grace of God,
To do His holy will.

Despair not, though all things look
dark,

And rest seems far away;
The longest night at length will end
And usher in God's day.

Thy sorrows shall be crowned at last
With peace that ne'er shall end;
And joy shall take the place of grief
And praise for groans ascend.

Then wilt thou see those griefs were
sent

To purify thy love;
As tasks that did thy soul prepare
For the great life above.

Selected by Ada Whitman,
West Millgrove, Ohio.

Hold on to God, whatever may
betide,

Hold on to God, the Lord is by thy
side;

Hold on to God, tho fierce may be
the blast,

Hold on to God, victory will come at
last,

Hold on, hold on, to God.

* * * * *
* **YOUNG PEOPLES** *
* **DEPARTMENT** *
* * * * *

PRAYER AND FAITH

Robert L. Myers

Prayer and faith are two
of the most necessary
elements of the Christian life
for without them all religion
is vain, but by them many
and wonderful works may
be done. "The effectual
fervent prayer of a right-

eous man availeth much," (Jas. 5:16).

We find that Hezekiah by prayer and faith was permitted to live fifteen years longer than he otherwise would have.

The father of a child possessed of a dumb spirit was asked whether he believed before the spirit was cast out and the child was cured.

We also can by prayer and faith do wonderful works, for Jesus tells us that whatever we ask in His name in prayer, having faith, we shall receive. (Matt. 21:22.)

We are told that the prayer of faith shall save the sick. (Jas. 5:15.)

Paul tells us in Hebrews 11:6 that without faith we cannot please God, and that He will reward all that dilligently seek Him, and in I Thes. 5:8, to be sober and put on the breastplate of faith and love.

Let us then as young folks in the church be sober and remember when we are tempted to take part in foolish talking and telling unclean stories that we can by prayer and faith overcome these temptations for God will not allow us to be tempted above that which

we are able to bear.

Peru, Ind.

REPETITION IN PRAYER

"Use not vain repetitions." (Matt. 6:7). Where do we put the emphasis? Our prayers may become vain without repeatedly asking certain petitions, so can we repeat our desires without them becoming vain? So vain receives the emphasis.

I have many times been impressed with a repeated request in a prayer, more than when it was first given. Why are we impressed so much more with some prayers than others? Or have you never felt a difference? We say prayer is communion with God, or talking with God. I have heard prayers of that kind, they couldn't be termed in any other way than a soul talking face to face to God, and as you listen you can feel God's presence. How? Why is it so hard sometimes to keep other thoughts out of our mind during prayer and so easy at other times? Because when you listen to a prayer that is voicing an honest heart's desires to God it serves as a magnet and

draws our wondering minds. While a prayer from the lips only, has no drawing power and as a result we are likely not to follow it so closely.

In this advanced age so many Christians think the Lord's prayer is out of date. Why, they say, we ask about the same things in our prayer in the beginning then we follow it up with the Lord's prayer and are only repeating what we have said before. In speaking of the Lord's prayer I once heard a brother say, why its only vain repetition, this saying the Lord's prayer every time we close a prayer. To that brother no doubt it is, but to some others it is not. Were you ever impressed with the difference in the offering of this prayer? Some go through it in a breath or two. Some take a new grip on God, a step nearer, when they say, "Our Father who art in Heaven." Jesus does not condemn repetition in prayer, but He rather commends it. (Read Luke 18:1-8.)

The idea of Jesus teaching a vain, empty and unreal prayer. If the Lord's prayer is vain repetition it has been made so by us, in the way we handle it. It is

not vain to repeat our already offered prayer, in the Lord's prayer if it is our honest heart's desire.

How often we repeatedly pray for the lost, over and over do we plead for them, is it vain? Not one will say it is. I know a dear brother that so often uses this clause in his prayer: "Father take us into a sacred nearness with Thee." He has been censured for this, but "who art thou that judgest thy brother?" How do you know it is not a sincere request? Are you a child of God's and have not the desire that God might take you, make you feel a nearness with Him, a sacred nearness? Do you not hunger and thirst for His righteousness? Every child of God does. Are you afraid to repeat your petition for grace and strength for fear it may become vain repetition?

Where does the trouble lay with us? I think the best thing most of us could do for ourselves would be to take a look within our own hearts and be honest with God as to what we find there. If we find ourselves lacking, as we are likely to do, thank God we can take it to Him, and if we are not

satisfied with once going to God, which we likely won't be, we need not fear in coming again and again, for the petition of a true child of God, no matter how often repeated, is not vain. We are so far from being like Jesus yet we repeatedly pray, "More like Thee, oh Savior let me be."

—R. S.

Who wears a crown must fear to see
Both crown and kingdom slip
away;

Who rules himself, a king shall be
Secure unto his dying day.

—Arlo Bates.

ADULT SUNDAY SCHOOL LESSONS

Jan. 7—Acts 1:1-26
Jan. 14—Acts 2:1-24
Jan. 21—Acts 2:25-47
Jan. 28—Acts 3:1-26
Feb. 4—Acts 4:1-22
Feb. 11—Acts 4:23-37
Feb. 18—Acts 5:1-22
Feb. 25—Acts 5:23-42
Mar. 4—Acts 6:1-15
Mar. 11—Acts 7:1-36
Mar. 18—Acts 7:37-60
Mar. 25—Acts 8:1-23

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 7—God the Creator of All
Things. Gen. 1:1-31.
Jan. 14—The Beautiful Garden of
Eden. Gen. 2:8-17.
Jan. 21—Adam and Eve Driven
From the Garden. Gen.
3:1-24.

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4:1-15.
Feb. 4—Noah and the Ark, Gen
6:9; 7:9.
Feb. 11—The Flood and the Rain-
bow. Gen. 7:10-24; 9:8-17.
Feb. 18—The Tower of Babel. Gen.
11:1-9.
Feb. 25—Abram's Long Journey.
Gen. 11:31; 12:9.
Mar. 4—Abram and Lot. Gen.
13:1-13.
Mar. 11—God's Promise to Abram,
Gen. 15:1-21.
Mar. 18—Abraham's Prayer for
Sodom. Gen. 18:23-33.
Mar. 25—Review. Gen. 1:1; 18:33.

BIBLE MONITOR

VOL XII

February 15, 1934

No. 4

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MAINTAINING NONCONFORMITY

Since nonconformity to the world is such a vital factor in giving the church its rightful power and prestige in the world, it is of great importance that we give due thought to the matter and continually strive to maintain it in its primitive purity and simplicity.

Inasmuch as there have been and still are, many inconsistencies in connection with this matter among those who strive to carry out this New Testament doctrine, it would be well for us in our effort to re-establish and maintain the true faith of the Gospel to profit by the mistakes of the past, eliminate all inconsistencies possible and use every lawful means to prevent such conditions from arising in-

dividually and collectively.

The presence of inconsistencies among those who strive to observe nonconformity to the world is an indication of a weakness in the individual and in the church as well. In our study of this subject we should try to determine where the weakness is and thus we can more successfully eliminate the trouble and avoid future recurrences.

Inasmuch as nonconformity to the world is one of the doctrines of the New Testament, there certainly are instructions therein as to how to maintain it. Evidently, a failure to heed these instructions is the cause of these inconsistencies arising.

In the first place, the scriptures point out very clearly many things of the world to which the Christian

should not conform and all sincere followers of the Christ will recognize and obey these instructions. An apparent lack of sincerity on the part of some has led to many inconsistencies.

Then too, there are other evils to which the Christian should not conform, where we have no direct "thus saith the Lord" to guide us. In cases of this kind the church after careful and prayerful deliberations must decide what course to pursue. This authority was given to the church by Christ Himself. When such matters are decided in harmony with gospel teachings we should show the same respect for them as we do to the inspired word. A lack of respect for the decisions of the church begets inconsistency. When the church takes action on all matters in the line of nonconformity to the world, it has taken an important step in maintaining it, as we then have a complete standard to line up with.

A great responsibility in maintaining nonconformity rests upon the Elders of the church by virtue of their calling. It is the Elders that the Holy Ghost has

made "overseers" and it is their duty to feed the flock, reprove, rebuke and exhort with all longsuffering and doctrine. They being in direct control are largely responsible for carrying out the disciplinary measures which are essential in keeping the church in peace and prosperity. Then too, it is important that they should set a proper example in this matter as leaders of the flock. In far too many cases the Elders fail in their responsibility in maintaining nonconformity.

There also is a measure of responsibility resting on each faithful member of the church which dare not be shunned. A failure in this line has much to do with inconsistencies arising and continuing to exist.

It is the desire of every honest and faithful follower of the Christ to be obedient to all of the teachings in the New Testament and all of the decisions of the church which are in harmony with New Testament teachings. He puts forth an effort to attain the standard of life of the Bible and of the church. He is not selfish in this matter either, for when the love of God is in

one's heart he has a desire to see all of his brethren and sisters in Christ walking in the same path of rectitude. Mistakes, deviations and transgressions in his own life give him great pain and sorrow for he knows it is displeasing to his God and he strives to make amends and do better. The mistakes and weaknesses of others give him great concern too, for he knows that such things are harmful to the transgressor, displeasing to God and a hindrance to the work of the church; so he naturally tries to get the one at fault to correct his ways and remove the evil. He is commanded to do so by the Gospel, his guide book, for such things are offences. If a brother or sister is manifesting inconsistencies along the line of nonconformity to the world it is an offence to a faithful follower of the Christ so he remembers the instructions in the Word where it says, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." This is the first step; if he fails to gain the offender he is then to take "one or two as witnesses." If

they cannot affect a reconciliation, the matter is to be given to the church to dispose of as necessity may require. If the offender hears the church, well, if not, he is to be considered as "an heathen man and a publican." (Matt. 18:15-18.)

A failure to heed the direction given in this passage has been one of the greatest weaknesses of the church in late years. Nonconformity to the world nor any other doctrine of the New Testament can be maintained successfully without the proper application of this rule.

We also have other instructions along this line in the gospel, a few of which we will notice. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (II Thes. 3-6).

"And if any man obey not our word by this apostle, note that man, and have no company with him, that he may be ashamed: Yet count him not as an enemy, but admonish him as a brother." (II Thes. 3:15-15).

BIBLE MONITOR.

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Ezra L. Wolf, Quinter, Kansas, Associate Editor.

Here the faithful are commanded to "withdraw from" and have no company with those who "walk disorderly" and are "disobedient." The purpose of this is to bring a certain amount of pressure on the offender and cause him to see his disgraceful conduct that he will be ashamed and mend his ways.

This is another very important step in maintaining nonconformity to the world which has not been resorted to as it should have of late years.

Then again, in speaking of the "works of the flesh"

to which the Christian should not conform, one of the sacred writers tells us in regard to a brother or sister who engage in such things "with such an one no not to eat." (I Cor. 5:11-13). Obedience to this command would of necessity draw the line at our communion tables so that all such who were not living consistently would not be permitted to partake. This is to be done to bring the weight of his misconduct upon the offender that he may be convicted of his sin and hear the counsel of the church, and this is necessary if we would have spiritual communion services. This plan too has been neglected of late years.

From this consideration it would seem that in order to maintain nonconformity, first: We should make sure that all coming into the church are sincere and thoroughly converted.

Second: We must respect and carry out the rulings of conference.

Third: Our elders and other officials must be sound in the faith and dependable in exercising discipline.

Fourth: Each member must bear his or her share

of the responsibility, be a "watchman" on the walls of Zion and proceed as directed in Matt. 18.

Fifth: In cases of obstinacy or rebellion the loyal and faithful ones must "withdraw fellowship and company" from the offenders.

Sixth: As a farther measure to bring the offender to contrition we must draw the line at the communion table and bar such from partaking.

Love for God, for the Gospel, for the church and for the offender not only constrains but compels us to proceed in this way.

When we comply with the foregoing gospel teachings as we should, then, and then only, will we be able to "maintain" nonconformity or any other principle successfully and then inconsistencies will be reduced to a minimum.

THE PARBALE OF THE TALENTS

Otto Harris

The parable of the talents in the 25th chapter of Matthew contains the measure of our duty to God.

We are to consider God as our Lord and Master; the author and giver of every good gift, and ourselves as His servants or stewarts, who in various instances have received from his goodness such blessings and abilities, as may fit us for the offices of life to which His providence appoints us.

And we are to observe that there is committed to us a trust whose due management we are held accountable.

A time will come, and how near it may be none of us can tell, when our great Master will demand a particular account of every talent He hath committed to our care.

The time may indeed be at a distance for it is uncertain when the King of Kings will receive the awful warrant to terminate our existence here below; yet it is certain to come and our eternal happiness or misery depends upon it, so that we should have it continually in our thoughts and engraven as with the point of a diamond on the tables of our hearts.

We learn from this instructive parable, that He hath entrusted men with

different talents, and adjusted them to various purposes of human life.

Each then should be thankful and satisfied with his portion and try to improve what He hath entrusted to us. He who had received five talents, was to gain other five; and he who had received two, was to gain two more.

Surely then, we have no reason to complain if our Master has laid on us a lighter burden than He hath on others.

The parable teaches that we are to improve such talents as our Heavenly Father has thought proper to bestow upon us.

He gives us a talent equal to the service He expects from us, but if we are slothful and will not apply it to the purpose it was given, He will recall it.

Let us therefore improve every talent committed to us, because this will be required of us in the day of accounts.

Happy the man or woman who improves their talents on earth. For though the awful day of the Lord may be at a great distance, yet the time given us to prepare for it is limited by the short

space of human life.

The night of death cometh when no man can work.

Today, therefore, while it is called today, let us be diligent in the work of the Lord, and be true to the trust he left us; that we may obtain his approbation and make our calling and election sure.

Antioch, W. Va.

NOTICE

It has been decided to have our 1934 Annual Conference in Pennsylvania, about 8 miles southwest of Lancaster City.

Details will be given later.

Locating committee:

T. C. Ecker,

Taneytown, Md.

A. G. Fahnestock,
Brunnerville, Pa.

CHRIST ALL

SUFFICIENT FOR MEN'S NEEDS

B. F. Masterson

"I find in Him no fault at all." (Jno. 18:38.)

Man is so constituted, socially, morally and physically, that he needs help, man does not live unto himself. I pity the person

who has no neighbors or friends when he stands in need, the cause for such a predicament is that one is not inclined to lend a helping hand when needed, and when willing to help one meets with limitation, inability, weakness and finds himself inadequate for the task.

This time of depression that we are passing through is the source from which issues the great and perplexing problems, in the family, society, church and state. Heart rending, nerve straining problems, so discouraging, worrying the life out of not only man in the common walks of life, but men of greater responsibility, such as the chief executive of our nation and his associates who are facing problems that puzzle the most experienced in office. All are soliciting help, appealing to men of experience in such of whom they found high ideals to solve these problems.

But alas, how these ideals often receive a severe and saddening shock and only prove the fallibility of man to fully supply the needs of men.

Listen! There is none

who has received such close searching inspection as the man of Galilee, yet after over nineteen hundred years the verdict of the world is that of Pilate, "I find in Him no fault at all." Perfectly good, infallible and able to save to the uttermost.

Many of the church leaders of today will not cry against prevailing sins, for policy sake. He could not be hired into silence upon the wrongs of the world. While He would be using words burning into the hearts of the evils of his day, He was as tender as a mother to those who came to him for help. His heart went out to the hungry multitude, (Matt. 15:30.) He reaches out to feed those who are hungering and thirsting after righteousness.

Would the hungry multitude of today turn to God through Christ, He surely would supply their needs for He said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

Why this chaotic condition in the financial world? Where there is an over pro-

duction of food and clothing and yet thousands go hungry and in need of the comforts of life. There is confusion in the opinion and ideas of the leaders of our land as to its remedy, something like in the time of Babel. Did God cause this confusion of opinion in the minds of wise men to teach the people a lesson "how to live." It is just like Him.

It is the method He would resort to in times past, when the people would forget God and lived too fast. When people had plenty of work and received good wages instead of laying up for a rainy day, it was "spent for that which is not bread and their labor for that which satisfieth not." Places of amusement flurished every where but the Lord was forgotten.

For the restoration of better times take the advice of the prophet, to wit: "Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts and let him return unto the Lord and he will have mercy upon him; and to our God for He will abundantly pardon." (Isa.

55:6-7.)

Jesus is the moral hero of the world. At one instance he is demolishing some great wrong, next He is a loving physician all tenderness and sympathy. He only can and will solve perplexing problems. His sermon on the mount places purity of the heart as one of the chief and necessary things for happiness of home and society. His love is for men, most reformers have a cause which they love and and wish to see succeed and would even die for their cause, but Jesus had a passion for men, not to see His cause succeed did He die, but that He might elevate and save men. The characteristic of leaders is when things go against them to lose heart; Elijah sat under a juniper tree so discouraged that he longed for death, because a woman was after his life. John the Baptist after his wonderful career was put in prison and in the darkness of the dungeon he wondered if the One he so wonderfully foretold was really the Christ or not.

Jesus never lost heart, it was He ho told the apostles to be of good cheer when

facing a task before them fraught with persecution and imprisonment.

It was He who when about to enter upon the trial that he knew would terminate on the cross, did not seek loving sympathy, but gave it in the words, "Let not your heart be troubled, ye believe in God, believe also in Me," etc. It was in the darkest hour that He had confidence in His saving gospel that it was for the world and that his mission is for all men.

It was the criticisms of His enemies that drew out the expression of His love for man, like the three parables in the fifteenth chapter of Luke. The first one is the lost sheep, going after it until he found it. Human leaders will not go the full length of the "until" which is on the cross. The same with the lost coin, sweeping diligently "till," no letting up to it "till" she found it. The last was the climax of His love for man—receiving the good for nothing wayward runaway boy with open arms.

There are men who palm themselves off for reformers and leaders, attacking institutions and forms of gov-

ernment, causing dissatisfaction among the masses, bringing about strikes which is like throwing a monkey wrench into the machinery of the plans of the leaders in authority. Jesus did not make this mistake, His teaching was to the effect that before a radical change for the better could take place the heart must be changed, and this was His mission and is the mission of the church to bring the person to Christ and he will change his heart. The mission of the church is not to meddle with affairs of state. Sin cannot be legislated out of existence, but the church can be the means of converting the sinner and her influence will have the desired effect. For this reason Christ paid so little attention to the government and its abuses in His day.

Men are chosen to lead men by those who follow them but the disciples did not choose Him, He chose them. "Ye have not chosen Me, but I have chosen you," (Jno. 15:16.) Thus has the leader of all leaders chosen a society of which He is the living and glorified head. I find no fault in Him, do you?

DUTIES OF ELDERS

L. I. Moss

I wonder if the laity of the church realize what the duties of an elder are? I read in the polity where the duties are outlined. "And see that the principles and usages of the church are respected and carried out in the lives of the membership, they themselves being examples."

I believe every elder ought to be willing to line up to all requirements of the gospel as outlined by our conference. How could you expect a church to do so when an elder is not willing. I further believe each district ought to see that the elders do measure up to the requirements of conference.

Now to another side of the question, as it relates to the laity. They should realize when an elder points out to the church things wherein the local church is failing to meet the requirements of conference. He is just doing what the brotherhood expects him to do.

Some churches are glad to have the elder point out these things, and they gladly respond. Some times

they have just been an oversight.

Some individuals are the same, they are glad to know wherein they can live closer to the Gospel and be pleasing to the church. Then some times there are churches that wilfully rebel when the elder does his duty, and are not willing to do even what conference has asked them to do. What is wrong with such a church? Some individuals are the same way. If an elder in all love has had forbearance but in due time points out some requirement of the brotherhood, they will ruffle up and some times talk ugly because the elder does his duty. What is wrong with such people?

The church has said all Sunday School superintendents should be in the order. Yet some churches and individuals will resent it and want nothing said. Sunday School workers how do you feel when you are out of order and violating conference decisions? Why have conference and spend money and time and people so lightly consider her work? Elders, let us all do our duty and clear ourselves. McClave, Colo.

CHRISTIAN SCIENCE

J. A. Leckron

Thinking perhaps there may be some who read the Monitor that might be led off into the erroneous teachings of Christian Science we want to give our readers some of the inconsistent teachings right from Mrs. Mary Baker Eddy's own book called "Science and Health, with the Key to the Scriptures." The quotations we give will be from her 1907 edition, for there are many and have to be changed to suit their taste.

First, let me give you the definition of science. "Science is knowledge gained and verified by exact observation." Therefore science is the verification of matter. Now let's go to Mrs. Eddy's book, Science and Health, page 123, line 11:

"The verity of mind shows conclusively how it is that matter seemeth to be, but is not." Now according to that statement then, is that there is no matter, or in other words, the thing doesn't exist, you just think it does.

Now we go to page 372, line 2, "Your mortal body is only a mortal belief of mind

in matter. What you call matter was originally error in solution (whatever that is) likened by Milton to chaos and old night."

Page 374, line 27, "Heat and cold are products of mind." You see you could live at the north pole, and feel just as comfortable as at the equator, and if you lived at the equator, you could feel just as cool as if you were living at the north pole. In other words, your mind must be guided by Christian Science so your mind will keep you from knowing the truth, and according to Christian Science, heat and cold does not exist, you just think it does. That's some reasoning, is it not?

Now let us go to page 275, line 2, "Heat would pass from the body as painlessly as gas when it evaporates, but for the belief that inflammation and pain must accompany this separation." Now you know what makes it hurt—your belief! Now the same page, line 21, "Palsy is a belief that attacks mortals, and paralyzes the body, making certain portions of it motionless. Destroy the belief, show mortal mind that muscles

have no power to be lost, for mind is supreme, and you will cure the palsy." Is there any reader of this paper that believes such nonsense? The practice of power of mind over physical ills, etc., had been in existence long before Mrs. Eddy was born, and we have no doubt it was suggested to her by Buddhism or Hinduism.

Now to page 385, line 18, "If you sprain the muscles or wound the flesh, your remedy is at hand. Mind decides whether or not the flesh shall be discolored, painful, swollen and inflamed." Now you see if you just think it won't hurt, it won't hurt. If you were to fall from a sixty story building, and you don't forget to get you mind to work right, it won't hurt you, and you can just get up and run home, and I can see no reason why we could not just get our mind to work so that we could just stop the fall by just thinking that we were not falling, and then we would not strike the ground at all. That is the theory of Christian Science, so called, and how much do you believe in it my dear reader?

Now lets go to page 153, line 17, "You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain, through inflammation and swelling; and you call this belief a boil." Someone has said that to understand Mrs. Eddy, you must be a Christian Scientist, but we can not believe any of her followers can understand such foolishness.

Now we want to discuss what Mrs. Eddy says about the Bible. Let us begin by reading what she says about her own book, Science and Health. We quote from page 29, of the 51st edition: "in this volume there are no contradictory statements." On page 107 of the edition of Science and Health that we have been quoting from, Mrs. Eddy says: "In the year 1886 I discovered the Christ Science, or divine laws of life, and named it Christian Science." Over this statement, which is the opening statement of chapter 6, she quotes a passage of scripture: "But I certify you, brethren, that the gospel which was preached of me is not after man, for I

neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Just think of it! Mrs. Eddy here claims to have been inspired of God to write her book right in the face of what Paul says in Gal. 1:8, "But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Would this scripture take in Mrs. Eddy? We will leave it to you to answer for yourself.

Mrs. Eddy says on page 521, line 26, "The second chapter of Genesis contains a statement of this material view of God and the universe, which is the exact opposite of scientific truth." What would you think of the writer of this article, if we should read to you what the Bible says in regard to the creation, etc., and then tell you that it was the exact opposite of the truth? We think you would say, "That fellow is a prevaricator, and you would be right. There are many more inconsistencies she teaches regarding first and second chapters of Genesis, but we will now go to page 464, line 14, "If from an injury or any

cause, a Christian Scientist were seized with pain so violent that he could not treat himself mentally, and the Scientists had failed to relieve him, he could call a surgeon, who would give him a hypodermic injection, and when the pain ceased he could handle his own case mentally." Then she goes on and says, "Thus we can prove all things; (and) hold fast that which is good." That verse of scripture of course, has no reference to what she is talking about. It is rather amusing even to think of such inconsistency.

The very thing she condemns she calls into service to ease the pain until she can get the patient to think right, or to get the person to think strong enough so he will not have any pain, even if he has. We heard of a story once upon a time of a mother who had a little boy, and one day, from some cause or other he wasn't feeling very good, so he came running in and says to his (Christian Science) mother, the boy was suffering with pain from stomach ache, "Mother, I have an awful pain in my stomach," and his mother says, "Oh no, you have no pain, you just

think you have," and the boy answered his mother saying, "Mother, I know better than that, for I have inside information," and we think the boy was right, don't you?

Well now for some more of her inconsistencies, page 393 of "Science and Health," "Man is never sick, for mind is never sick." Then why are so many in insane asylums, many of them Christian Scientists? Mrs. Eddy claims that God is only a Principle, and now we will see what she says about prayer. "Who would stand before a blackboard and pray the principle of mathematics to solve the problem? Shall we ask the divine Principle of all goodness to do His own work? His work is done; and we have only to avail ourselves of God's rule in order to receive His blessing, which enables us to work out our own salvation."

Now we will go to page 335, line 7: "God never created matter, there is nothing in Spirit out of which matter could be made. Things material and temporal are insubstantial." Now we will see what the Bible says, "In the begin-

ning God created the heavens and the earth." Then why should Mrs. Eddy deny both God and His creation? Now let's go to page 398, line 3: "Sometimes Jesus called a disease by name, as when he said to the epileptic boy, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. It is added that the spirit (error) cried, and rent him sore and came out of him, and he was as one dead. These instances show the concessions which Jesus was willing to make to the popular ignorance of spiritual life-laws." Now according to Mrs. Eddy, Jesus did not preach the truth! He made concessions and called things by names when they were not things! Thus Mrs. Eddy would impune Christ's integrity, and accuse Him of misrepresentation.

Now let us go to page 75, line 12: "Jesus said to Lazarus: Our friend Lazarus sleepeth; but I go, that I may awaken him out of sleep. He restored Lazarus by the understanding that he had never died, not by an admission that his body had died, and then lived again. Had Jesus be-

lieved that Lazarus had lived or died in his body, he would have stood on the same plane of belief with those who buried the body, and He could not therefore have resuscitated it." What a vicious twisting of the truth! Read verses 13, 14, 39, 44 of John 11, in all of which Jesus acknowledges that Lazarus was dead. Verse 4 of the same chapter throws a flood of light on it all—the brother was indeed dead, but only temporarily that Jesus might prove He is the Resurrection and the Life. That is, Jesus raised Lazarus from the dead because he was not dead! That is what Christian Science is trying to make us believe.

Now we go to page 313, line 26: "To accommodate himself to immature ideas of spiritual power, Jesus called the body, which by this power he raised from the grave, flash and bones." Yes, they say, He did it in order to accommodate himself to the immature idea of the people to whom he was talking! Again Mrs. Eddy makes Christ a deceiver, given to compromise. Page 509, line 6, she says, "Our Master reappeared to his

students; to their apprehension He arose from the grave on the third day of His ascending thought, and so presented to them the certain sense of eternal life." Now according to Mrs. Eddy, our Savior never arose from the dead at all. He only arose to their "apprehension." Is this not twisting the scriptures to suit Mrs. Eddy?

Now let us go to page 291, line 29: "No final judgment awaits mortals; for the judgment day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error." Do you think there is no hell? Well there is no hell in Mrs. Eddy's book, but she professes to take the Bible for her guide, but purposely avoids all references to what would overthrow her Godless theories, such as reference to hell, eternal punishment and judgment.

Now she says on page 288, "Is marriage nearer right than celibacy? Human knowledge inculcates that it is, while Science indicates that it is not." Mrs. Eddy and her followers are moral perverts and one with Bolshevism which teaches free

love. Here comes a religion which is really to our mind nothing but Buddhism, more or less revised, preaching the same old things that were taught way back by the sages of the heathen lands, and it is brought to our country dressed up in religious garb and more or less scripture spread about it to make it palatable, and the world seems to run wild after it. Their temples are beautiful and costly. The wealth of the rich is swinging that way. There are numerous inconsistencies that we might bring up to prove the fallacy of Christian Science, so called, but let this suffice for this time, but one thing we do know, and that is, that Christian Science is neither Christian, nor scientific, and our prayer is, that none of us as Dunkard Brethren and sisters will be led off after such foolish teaching.

Greentown, Ind.

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• **NEWS ITEMS** •
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McCLAVE, COLO.

The Clover Leaf Dunkard
Brethren congregation met in

regular quarterly council December 30th, 1933, with Elder L. I. Moss in charge.

The meeting opened by singing song No. 365, reading of James II and prayer.

There being no unfinished business, teachers and officers for the coming year were elected.

We trust each one will feel the responsibility resting upon them.

We are given much exhortation in I Thes. 5. Of the times and the seasons we have no need to know more of for how perfectly do we know that the day of the Lord so cometh as a thief in the night.

But we are not in darkness that that day should overtake us as a thief.

We are told we are all the children of light and the children of the day, not of the night nor of darkness. Therefore let us not sleep, but let us watch and pray.

May we be strengthened by putting on the breast plate of faith and love, and for an helmet, the hope of salvation.

Sister Bessie Pease.

DALLAS CENTER

On December 29th, we met for our regular council meeting, but were very much disappointed that our Elder, Bro. Fiscel, could not be with us on account of illness. We are still praying that it will please the Heavenly Father to renew good health in him.

We are always so encouraged when they come over to be with us in services.

Our meeting was opened by reading the second chapter of Colossians.

Some of the officers for the new

year are: Bro. E. D. Fiscel, Elder; Bro. Will Ebersole, secretary and treasurer; Bro. Orville Royer, Monitor agent and correspondent; Sister Lucille Wingert, church chorister.

Sunday Schiol officers are: Bro. W. E. Little, superintendent; Bro. Orville Royer, chorister; Sister Ethel Beck, secretary and treasurer.

Three members were added to our number by letter. We are glad for these who have moved in our midst and prove helpful in our services.

Might we all determine to do more for the advancement of His cause and the upbuilding of His kingdom by winning more souls to Christ and spending more time in Bible study and prayer this year than ever before.

"By this shall all men know that ye are my disciples, if ye have love one for another." Continue to pray for us, that this love will be manifest in us, and that our daily transactions, and yea our whole lives will be such, that the world will recognize us as disciples of Christ.

Ethel Beck,
Dallas Center, Ia.

MECHANICSBURG, PA.

We, the Mechanicsburg Dunkard Brethren, held our quarterly council on the evening of December 28th with Elder J. H. Smith presiding.

We elected the following Sunday School officers and teachers for the coming year: Superintendent, Bro. D. H. Voglesong, assistant superintendent, Bro. J. P. Miller; secretary, Chas. Harnish; assistant secretary, Bro. Chas. Ressler; treasurer, Bro. David Smith; choristers, Sisters Lena Shank and Helen Wisler;

teachers: Brethren Ray Shank, Jacob Galley, J. H. Smith, Paul Smith and David Smith,, Sisters for children, Lena Shank, Floetta Clapper and Ruth Lebo.

We granted three letters of membership to another congregation. We lost two members by death during the past year and trust that our loss is their gain. We miss them much.

Our Spring love feast will be the second Saturday and Sunday of May, 12th and 13th.

We have Sunday School and preaching every Sunday morning, also preaching every Sunday evening to which everybody is welcome. Elder J. A. Miller is our presiding Elder for the coming year.

May God bless and keep us all faithful till death.

Sister Ruth V. Lebo,
R. R. 7, Carlisle, Pa.

GOSHEN, IND

The Goshen church met in regular quarterly council December 9th. Bro. J. P. Robbins being our Elder, was not able to be present, so Bro. Arthur Miller filled his place as Elder. The meeting was opened with song and prayer. Bro. Peter Huffman was reinstated to the ministry at this council.

Bro. Huffman has given us some good messages since he has been with us. His last message was, "Where Will You Spend Eternity?" That is something for each one of us to think about, we are all traveling somewhere, and we should ask ourselves the question, is it on the broad road or on the narrow road?

We also wish to announce that Bro. A. G. Fahnestock from Brunerville, Pa., has promised to be

with us to hold a series of meetings beginning September 29, 1934, if the Lord so wills, we are surely praying to this end.

We thought it well to announce this at this time because of some of our neighboring churches who are expecting to hold their series of meetings in the fall, and we think it would be fine if we could have them at different dates if at all possible.

We ask an interest in the prayers of all the brethren and sisters of like precious faith, that much good may be accomplished in this meeting. The Lord only knows how many of us may be cold and silent in death long ere this date, so it behooves us to be ready for that great change that is awaiting each of us.

Sister Martha E. Wallace.

OBITUARY

Harvey, son of Peter and Maria Hoover, was born near Johnsville, Ohio, September 18, 1861, and departed this life December 27, 1933, aged 72 years, 3 months and 13 days. He was one of a family of six children, two of whom are living, Isaac and Warren T. Hoover of near Brookville, Ohio.

On December 25, 1884 he married Cora Leibcap. To this union were born three boys, Verby, Quinter and Calvin. Quinter died in infancy. The mother died in 1894.

On January 26, 1896 Harvey married Susannah Root. To this union were born two daughters, now Mrs. Bessie Boomersshine and Mrs. Martha Binkley.

In January of 1887, he united with the Church of The Brethren at Eversole, but transferred his

membership to the Dunkard Brethren at Plain View in 1928. His interest in his church was shown by regular attendance at all appointed worship services.

He spent all of his active life as a farmer on his farm three miles north of New Lebanon, Ohio. For the past fifteen years he has lived in Brookville, Ohio.

In the latter part of November he called for the Elders of the church who anointed him. After a few weeks of illness he passed quietly away, leaving to mourn their loss his faithful wife, Susannah, two brothers, four children, and twelve grandchildren, besides a host of other relatives and friends.

The stream is calmest when it nears
the tide,

The flowers are sweetest at the
eventide;

The birds most musical at the close
of day,

And Saints divinest when they pass
away.

Funeral services conducted by Bro. Lawrence Kreider at the Eversole church, assisted by Bro. Harry Bowser. Burial was made in the Eversole cemetery.

Sister Liretta Bowser, Cor.

WHO LEFT THE CHURCH?

J. D. Brown

The Dunkard Brethren have been accused of leaving the church. I believe good reasoning will decide the question as to who left the church.

Let us go back several years and see what our forefathers in the Church of The Brethren really contended for, in the past.

We will sight you to several leaders of the church that were considered great men in their day. I well remember of my father about forty-five or fifty years ago talking about a certain brother that was considered one of the greatest men the Church of The Brethren ever had, namely, James Quinter. All of the old members remember him in person, and the young remember him by history. He was a man the church felt certain was filled with the Spirit of God.

He acted as Moderator at at Annual Conference a great many times, because of his great wisdom. A man that stood firm for the doctrine of the church. He believed in triune immersion with the forward action as the scriptures teach. He believed in the holy kiss as a direct command as the Dunkard Brethren practice it today. He believed in the Lord's supper, and communion just as the Dunkard Brethren practice it today.

He believed in feet wash-

ing as instituted by Jesus Christ in the upper room at Jerusalem as an example for Christ's people to follow. He believed in nonconformity to the world in the manner of dress. He opposed secret oath bound societies, believing them to be contrary to gospel principles, just as the Dunkard Brethren do today.

The next man I would have you remember is D. L. Miller. A man many can remember. I heard him preach just one sermon in my time—about forty years ago. His subject was, "Why I Belong to the Brethren Church." He explained he belonged to the Brethren church because they recognized the fundamental principles of the gospel of Christ.

First: In triune immersion.

Second: In observing the Lord's supper in connection with the communion.

Third: Because they observe feet washing as commanded by Jesus Christ.

Fourth: Because they salute one another with an holy kiss as the scripture teaches.

Fifth: He believed it necessary for women to have

their heads covered in time of worship according to Paul's letter to the Corinthian brethren.

Sixth: He was a strong believer in nonconformity to the world in the manner of dress.

The third man I wish to invite your attention to is J. H. Moore. I ask the reader to get his book entitled "The New Testament Doctrine." You will find J. H. Moore agrees with the foregoing brethren in regard to those ordinances.

The fourth man is R. H. Miller. Get R. H. Miller's book called "The Doctrine of the Brethren Defended." Bro. R. H. Miller was another man that stood strong for doctrines as set forth in the Gospel, just as the Dunkard Brethren practice them today.

The fifth man is Lewis W. Teeter. Get his commentary and you will find he defends the Dunkard Brethren today.

I wish to call your attention to just one more strong man, that is Bro. B. E. Kesler. Several years ago, in 1915, at that time Bro. Kesler was an Elder in the Church of The Brethren. He and W. C. Elmore, an

Elder in the Church of Christ, had a debate on the Bible principles. Bro. B. E. Kesler stood firm in defense of the doctrine of the church. When the book came out that recorded the debate word for word, it was sold by the hundreds, all over the general brotherhood and recognized as one of the greatest debates in defense of the doctrine of the Church of The Brethren. Get the book and read the arguments set forth for yourself, entitled, "The Kesler-Ellmore Debate."

Who left the church?

Poplar, Mont.

WHAT WE STAND FOR

M. Ella Ecker

This question should be answered in a very few words, namely: "The whole Gospel." But do we at all times stand for it, or just when it suits our carnal nature?

Some say it does not matter how we worship, or keep the ordinances just so we keep them. If Naaman had not obeyed the prophet and went to the river Jordan and dipped himself seven times, would he have been

healed? I think you would all say, no.

Now dear brethren and sisters if we as a Dunkard Brethren church have not taken the stand out of a pure heart and to stand for the faith of our fathers, it will mean eternal loss to us. It has been said that some have taken the stand with us just because they could not have their own way. I hope none of us want our own way, we want the Lord's way, and as long as we stand for the whole gospel in simplicity and faith and try in our weakness to carry out all the commandments of the Lord we sure have not left the church.

Then again, we are told not to judge, that is right, but by their fruits ye shall know them. When we see apples on a tree we know it is an apple tree, but should we see all kinds of fruit on one tree we would not know what kind of tree it was, so with the Christian adorning themselves with all the foolish fashions of the world, sporting and amusing themselves in the house once dedicated to the worship of the Lord.

We should so live and

labor in our own time that that which comes to us as seed may go to the next generation as blossom, and that which comes to us as blossom may go to them as fruit—by this we would prove our labor.

Taneytown, Md.

OUR CITIZENSHIP

Ida M. Helm

We may not all be able to make glowing speeches for Christ and fill multitudes with enthusiasm, but we can all talk about Him and the marvelous plan of salvation He has brought to mankind. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs; singing with grace in your heart to the Lord" (Col. 3:16.)

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." (Philippians 1:27.) Thus we may move each other to

action in the great work of soul saving, the work that is so dear to the heart of God. The leaven hidden in the meal, by its mere presence changes the atoms of meal in which it is hidden. So does each one of us, by our presence, affect for good or evil those with which we come in contact. We can live for Christ every day. It is the greatest, grandest work we can ever do.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto Himself." (Philippians 3:20.)

We are but pilgrims on this earth, our citizenship is in heaven; then what manner of lives should we live? Then should we not prize our heavenly citizenship enough to give our first interest to our heavenly home, for our home lies where Christ is.

Dummelow says, "From this region, ours already by affinity, we await a Savior." "Life is real, life is earnest And the grave is not its goal.

Dust thou art to dust re-
turneth

Was not spoken of the soul.

Let us then be up and doing,
With a heart for any fate;
Still achieving, still pur-
suing,

Learn to labor and to wait."

R. 2, Ashland, Ohio.

A LITTLE TALK WITH JESUE

A little talk with Jesus,

How it smooths the rugged road!
How it seems to help me onward,
When I faint beneath my load;
When my heart is crushed with
sorrow,

And mine eyes with tears are dim
There is naught can yield me com-
fort

Like a little talk with Him.

I tell Him I am weary,

And I fain would be at rest;
But I still will wait His bidding,

For His way is always best,
Then His promise ever cheers me
'Mid all the cares of life,

"I am come, and soon in glory
Will end thy toil and strife."

Ah, that is what I'm wanting,
His lovely face to see—

And I'm not afraid to say it,
I know He's wanting me.

He gave His life a ransom
To make me all His own,
And He'll ne'er forget His promise
To me, His purchased one.

The way is sometimes weary
To yonder nearing clime,
But a little talk with Jesus
Hath helped me many a time.

The more I come to know Him,
And all His grace explore
It sets me ever longing
To know Him more and more.
Selected—Minnie Sollenbarger,
Pleasant Hill, Ohio.

SIX PROOFS

Compiled by Ethel M. Tweed

Six Proofs that there is a Hell—

1. The wicked shall be turned into hell, and all the nations that forget God.—Psa. 9:17.

2. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.—Luke 16:23.

3. Where their worm dieth not, and the fire is not quenched.—Mark 9:48.

4. And whosoever was not found written in the book of life was cast into the lake of fire.—Rev. 20:15.

5. I am he that liveth, and was dead; and behold I am alive for ever more, Amen; and have the keys of hell and of death.—Rev. 1:18.

6. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.—II Pet. 2:4.

Six Proofs that there is a Heaven—

1. In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you.—John 14:2.

2. For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens.—II

Cor. 5:1.

3. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Matt. 25:34.

4. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. Luke 24:51.

5. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. 22:14.

6. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God.—John 3:3.

WHAT TO READ

Blessed truth. Accept it. Read Luke 19:10; John 3:16.

If lonesome or blue and friends untrue. Read Psalms 23 and 24; Luke 15.

If trade is poor. Read Psalm 37; John 14.

If discouraged or in trouble. Read Psalm 126; John 14.

If you are all out of sort. Read Hebrews 12.

If you are losing confidence in men, read I Corinthians 13.

If skeptical, read Jonh 6:40; 7:17; Philippians 2:9-11.

If youn can't have your own way, read James 3.

If tired of sin, read Luke 18:35-43; 18:9-14; Jonh 9.

If very prosperous, read I Cor. 10:12-13.

Happy conclusion, read Psalm 121; Matt. 6:33; Rom. 12.

—Gospel Herald.

Little deeds of kindness,
Little words of love
Helps to make earth happy
Like the heaven above.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16.

And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

Heaven and earth shall pass away: but my words shall not pass away.—Mark 13:31.

ADULT SUNDAY SCHOOL LESSONS

Jan. 7—Acts 1:1-26
Jan. 14—Acts 2:1-24
Jan. 21—Acts 2:25-47
Jan. 28—Acts 3:1-26
Feb. 4—Acts 4:1-22
Feb. 11—Acts 4:23-37
Feb. 18—Acts 5:1-22
Feb. 25—Acts 5:23-42
Mar. 4—Acts 6:1-15
Mar. 11—Acts 7:1-38
Mar. 18—Acts 7:37-60
Mar. 25—Acts 8:1-23

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 7—God the Creator of All Things. Gen. 1:1-31.
Jan. 14—The Beautiful Garden of Eden. Gen. 2:8-17.
Jan. 21—Adam and Eve Driven From the Garden. Gen. 3:1-24.

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Mar. 4—Abram and Lot. Gen. 13:1-13.
Mar. 11—God's Promise to Abram. Gen. 15:1-21.
Mar. 18—Abraham's Prayer for Sodom. Gen. 18:23-33.
Mar. 25—Review. Gen. 1:1; 18:33.

BIBLE MONITOR

VOL XII

March 1, 1934

No. 5

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

PERPETUATING NONCONFORMITY

Not only are we interested in maintaining non-conformity to the world in our day and generation but perpetually, while the world stands.

Included in the great commission (Matt. 28:19-20) of our Master to the early church is a statement that clearly sets at naught the modern idea that the commandments, statutes and ordinances of Christ were only for the early church, were not intended for and are not applicable to this late and enlightened age. In pointing out to the disciples their duty or mission in the world, Jesus closed with the words, "even unto the end of the world" indicating that this should be the duty of the true church throughout this

whole dispensation. Regardless of the conditions of the human family in any given period of time this commission remains the same and the duty of the church is the same. In the light of scriptural teachings with all of the boasted education, culture and refinement of this generation a cross section of the human family as a whole today presents a grievous picture of depravity economically, socially, morally, physically and spiritually.

We have every reason to believe it takes the same redeeming blood of Jesus to save fallen men in this twentieth century as it did in the centuries of the past. Then too, it takes obedience to the same commandments, statutes and ordinances to have the "blood" applied as it did in years gone by.

Because of the wicked

condition existing in the human family in our day it is apparent there must needs be a clearly defined line of distinction between the righteous and upright in heart, and those who have corrupted themselves on the face of the earth and are not subject to the laws of God. This line of distinction is the result of nonconformity to the world. According to prophecy this sinful condition among men in the world shall continue and grow worse, for "evil men and seducers shall wax worse and worse;" because of this it is necessary that nonconformity should be perpetuated, and will be as long as the true faith of the gospel continues among men.

If we are to perpetuate nonconformity successfully, we must take into consideration the younger and rising generation. It is evident there must be instilled into the hearts and lives of the children in their young and tender years a reverence for these sacred principles if we would have them develop into obedient God fearing men and women. "Train up a child in the way he

should go and when he is old, he will not depart from it," (Proverbs 22:6).

It is not likely there is any better way of accomplishing this than through the avenue of "teaching," and there is no better teacher than a God fearing father and mother, no better school than a Christian home. Of late years the religious training of children in the home has been sadly neglected with the result that the children have absorbed the prevailing popular ideas and grown up with a repulsive aversion or dislike for decency, modesty and simplicity of life as taught by the lowly Savior. It seems since the advent of the Sunday School many parents have turned their children over to this institution for their religious training. This has not been for the better; nothing can ever successfully take the place of home training for the child.

To be successful in instructing our children along the lines of nonconformity the teaching must of necessity be backed up by an exemplary life on the part of the parents, as children even in very early years are

keen to detect inconsistencies on the part of parents. Then too, it is important that the right methods should be used in teaching. In trying to instill into the hearts of the little ones the principle of nonconformity to the world in all its phases the teacher should explain thoroughly the reason "why" these things are necessary. If we can establish a strong conviction in the heart of the child the great harm in conforming to the sinful ways of the world they will the more readily resign themselves to the nonconformed life. Too often in the homes and in the church this phase is overlooked.

Parents often tell their children to do or not to do certain things and fail to explain to them the reason why and often their instruction is not heeded when a little explanation might have convinced the child and settled the matter.

So it is in the church, often we try to get the young folks (and older ones too) to conform to certain rulings without proper instruction and explanations and fail in the undertaking when we might have suc-

ceeded if we would have pointed out the reason "why" these rulings were necessary.

To illustrate, take the dress question. In order to successfully maintain nonconformity to the world in dress the church has rightly established an order of dress for its members. Often members have been taken into the church without sufficient instruction as to why this is required and as a result they have no definite conviction on the matter and no change of mind has taken place. Naturally, the church will have trouble keeping such in harmony with her rulings on that question.

In order to have a nonconformed life we must have a transformed mind and proper teaching and training will help much in accomplishing this. When the mind is converted on this matter the nonconformed life will become a reality. It will be well for us to realize this fact and in our effort to perpetuate nonconformity place greater stress on teaching and then there will be less disciplinary action required.

We might profitably hear

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the Word of the Lord as it came to Israel of old, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:7.)

If these distinctive principles of the gospel would be held more sacredly and reverently by the parents and taught more consistently and continuously to the younger they would doubtless be perpetuated with greater success. The matter merits our best efforts.

MY FATHER'S HOUSE

B. F. Masterson

The poet sings of sweet home and that there is no place like it. The memory of our childhood days touches a tender chord, even at the age of eighty-six we look back in fond remembrance of that happy home of long ago. I am also looking into the future with a bright hope and fond prospects of entering a home soon, which Jesus designates with such endearing words, "My Father's house." Here I am between the two, the one of long ago and the other near at hand.

I suppose it is natural for the aged to long for the home of their childhood, Where caressed by an affectionate mother, whose lullaby songs were sung for our benefit. How vividly I remember her warm tears drop on my face when I was sick nigh unto death and her prayers in my behalf, and the log house in which I was born and the stone church where we worshipped together. Where the pillars of the Dunkard church of sacred memory

preached the word. Mother is sleeping by father's side in the cemetery adjacent; no vestage left of that once bright and happy home,

What a heritage, to be reared by Christian parents. Surely we have no abiding city here. Nature and the Bible agree on the instability of all earthly things. But I rejoice to know that there is a home, a house whose builder and maker is God. Paul Said, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (II Cor. 5:1.)

The night before His crucifixion that Jesus spent with His disciples on their way from the upper room to the garden of agony, He left with them that precious promise, that has cheered a many afflicted soul, "Let not your heart be troubled, ye believe in God, believe also in Me. In My Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you," etc.

"In My Father's house," that is the place where Father dwells. How frag-

rant the memories of a father's love and watchful care for his children, but he is gone the way of all flesh, but we have a Heavenly Father who abides forever. His nature is love, He will guide me with His eye, His ears are open to my cry, "I shall not want, He maketh me to lie down in green pastures, He leadeth me beside the still waters."

While I am waiting to go home, more than that, he extends an invitation to the homeless, the naked and hungry outcasts. He tells them how to enter, "To Him that asketh it shall be opened." He will feed them with the bread from heaven, "He that cometh to Me shall never hunger and he that believeth in Me shall never thirst." He has clothed me with the garments of salvation and hath covered me with the robe of righteousness. (Isa. 61:10.)

He will make it homelike for his children "And they shall be My sons and my daughters, and I will be their Father, saith the Lord God Almighty."

I have entered a motherless home, the children flocking around me, seem-

ingly pleased to have some one to visit in their lonely home. I noticed a card on the wall in the room, "What is home without a mother?" How sad! A mother's heart, a mother's sympathy, a kiss, a caress, a blowing of the finger when hurt, means everything to a child.

Well may the church be represented as a woman clothed with the sun and the moon under her feet and upon her head a crown of twelve stars, the moon representing the law, the sun the gospel, the stars the twelve apostles. It is the mother church. "For more are the children of the desolate than the children of the married wife, said the Lord." (Isa. 54:1.)

Home is the place of brotherhood, there is none so intimate as members of a family. Their joys, sorrows, losses and interests are mutual. Jesus points to His disciples and said, "Behold My mother and My brethren, for whosoever shall do the will of My Father which is in heaven the same is My brother and sister and mother." (Matt. 12:49-50.)

Who would not be a member of this family?

Families have their reunions, but there is nearly always a sadness connected with it. Some are scattered so far from the old homestead that letters of regret must answer for their presence, or when permitted to be present they find vacant chairs—it may be mother's or some other one of the family. They talk of their past experiences, point out places on the old homestead which has its history, talk of their former associates. The parting time has come, one more prayer, too sad to sing a parting hymn, the goodbye kiss, and it is a matter of history.

Some sweet day, the family of the kingdom will have a reunion. It will be a glorious time, no sadness connected with that great event; no vacant chairs there—those born into that family have eternal life. The children will come flocking in from the four points of the compass, of all kindred, tongues and nations. No parting which causes so much heart aches here, will take place there.

Some living so far from the old homestead they have started thousands of years

ago, some later, some a year ago, some months ago, some days ago, some are leaving now—we may leave tomorrow. Their spirits are with God and their bodies sweetly resting beneath the soil or in the sea. Like having a through ticket on a sleeper. Sweetly resting from their labors, all arriving at the same time, (the Father knows when).

Our elder brother, Jesus, is the conductor who will call out "Victory Station." The trump of the archangel will sound. The feast is ready. The robes of mortality are provided. It is not only a reunion of the blood-washed saints, but a reunion of the soul and body, "as we have borne the image of the earthy, we shall also bear the image of the heavenly." Death is swallowed up in victory. Here is room for our imagination to play, and it is not wrong to do so. Paul said, "Seek those things which are above."

We hope to see Jesus first of all, "For when Christ who is our life shall appear then shall ye also appear with him in glory." We shall not only meet Jesus but Abraham, Isaac and

Jacob and the apostles, and all the blood-washed saints. Oh, so many of our former associates, our parents, and bosom companion and son who passed on in the faith, we will walk the golden streets arm in arm, see Jesus face to face, and tell the story, saved by grace, "Hope maketh not ashamed." It will not disappoint us. "It is an anchor of the soul both sure and steadfast. "It will steady this old ship (this old body of ours) like the anchor to a ship in time of storm. For we are saved by hope, but hope that is seen is not hope, but when we hope for that we see not, then we do with patience wait for it."

My dear aged saints, let us show in our last days the graceful traits of Christian character and make our surroundings cheerful and pleasant for those who are waiting on us, sometimes they do not understand us for the simple reason that they have never been old, they have not passed through our school of experience. Consequently they know not how.

Then patience comes in play on our part as a graceful characteristic, "Rest in

the Lord and wait patiently for Him." Look up the good old hymns in the Saints Hymnbook under the heading "Heaven." Such soul stirring songs, as "A Few More Years Shall Roll," "My Heavenly Home" and many others. They are so edifying and glorious. They far exceed in spirituality some of the new hymns that are sung now in the churches. They grip a person ; they make us weep for joy.

1250 E. 3rd St.
Long Beach, Calif.

THE SALUTATION OF THE HOLY KISS

Ida M. Helm

"But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss?" (Luke 22:48.)

These words of Jesus imply that His disciples practiced the salutation of the holy kiss. Judas gave the enemy a sign, saying, whomsoever I shall kiss, that same is He, hold Him fast. (Matt 26:48.)

Even the traitor's kiss Jesus did not resent, but He made one more, a last appeal to the hardened heart

of Judas, "Friend," he says, "do that for which thou art come." Then Judas committed the atrocious deed and imprinted on the foulest act the mark of tenderest affection. He used the symbol of love and fellowship as a sign for betraying the Master.

At one time Jesus said, "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.)

Five times is the command given to us to greet one another with the salutation of the holy kiss. "Greet ye one another with a kiss of charity." (Peter 5:14.) "Greet all the brethren with an holy kiss." (Thes. 5:26). "Salute one another with a holy kiss." (Rom. 16:16.) "Greet ye one another with an holy kiss." (I Cor 16:20.) "Greet one another with an holy kiss." (II Cor. 13:14.)

Love and holiness are inseparable. The holy kiss was a token of Christian fellowship among Christ and His disciples and in the early church and in the church today.

I believe Judas had often approached Jesus with words of greeting and a kiss, and now alas, he used the beautiful symbol of love and fellowship to falsely betray the best friend he ever had.

R. 2, Ashland, Ohio.

A REVIEW

J. W. Galley

Reviewing is a good thing for us to do. We have just passed through another year that is past and gone, forever. We can only look back and see where we might have done better, but that opportunity is gone, all we can do is to try and live closer and obey our Lord's commandments, and He says they are not grievous.

In our review John 1:1 says, "In the beginning was the Word, and the Word was with God, and the Word was God," and Paul (II Tim. 3:16) says that all scripture is given by inspiration of God, therefore we should realize that God has moved holy men of old to write the inspired word dictated through the Holy Spirit. We must remember that

God is a person, we find that He spoke to Adam and Eve in the garden, gave them instruction what to do.

He talked to Moses and said come up to Me into the mount and be there, and I will give thee tables of stone and a law and commandments which I have written, two tables of testimony tables of stone, written with the finger of God. He spoke at the baptism of Jesus, and on the mount of transfiguration, the voice out of the cloud said, "This is My beloved Son, hear ye Him," so we see, God can write and speak.

He also spoke to us through His servant John, and our Sunday School committee gave us the book of John, we passed through it carefully, then they gave it to us for a review lesson. We obeyed their instruction, took up the review but John told us so many good things that we cannot enumerate all of them, but he informs us of Jesus' baptism and how he saw the spirit of God descending like a dove and lighting upon Him.

He told us about Jesus turning water into wine at

the wedding at Cana, showing His great power. He reminded us of a certain ruler of the Jews whose name was Nicodemus who became inquisitive and came to Jesus by night, and while he was there Jesus took the opportunity to tell him about the kingdom of God, and told him except a man be born again he can not see the kingdom of God. Nicodemus saith unto Him how can a man be born when he is old? Jesus gave him an answer and said, "I say unto thee except a man be born of water and the spirit he cannot enter into the kingdom of God." Jesus said, "Marvel not that I said unto thee ye must be born again."

Brother, sister if we are truly born of water and the spirit, will we want to break our vow we made at our baptism, and go back into the beggarly elements of the world? I hope not. It seems to be so easy to be led astray, the evil one has so many ways to tempt us.

Just a few days before Christmas we saw scores of trees going by, soon we saw many of them erected in homes of those who profess to be Christians, would that

be one of the tempter's ways to have us to transgress?

Jeremiah says not to learn the way of the heathen, turn to Jer. 10:1-5, read and reread it, let us be on our guard—some day we will have to give an account of our deeds done here on earth. Let us pray that we may all be faithful till Jesus comes.

THE RADIO

J. A. Leckron

After reading an article on the question, whether it is right for us as professors of Christianity to have a radio in our homes, and as the points are very clear, we will pass them along to the Monitor readers, thinking it may make some of us think before we buy, and possibly make some who already have them, think what they are doing with them.

The following is we think worth our serious consideration. "Without here expressing any opinion as to whether the discovery of wireless communication was from God, or the devil, certain it is that the latter is using it not only as a

medium for propagating error, but as a means of ensnaring many professing Christians. So convinced are we of this, and to such an extent is this evil growing, we feel it a bounden duty to lift our feeble voice in warning God's dear people.

We have been in a number of homes where the radio is installed, and several things have arrested and saddened us.

First, there are some, how many we know not, who would not think of entering a Roman church, but who through curiosity to hear what her leaders have to say, do not hesitate to listen in when some noted "Bishop" or "Cardinal" is giving an address. Now this is playing with fire! No matter how firmly established in the faith you deem yourself to be, it is written, "Thou shalt not tempt the Lord thy God," and you are tempting Him if you listen to the mouthpieces of Satan and expect God to preserve you from all evil consequences. The same applies to listening in to the "Russellites," "Christian Scientists," etc.

"Be not deceived, evil

communications corrupt good manners." (I Cor. 15:33). "I would have you wise unto that which is good, and simple concerning evil." (Rom. 16:19.)

Second, there are those known to us who would not enter a theatre or opera house, but have no scruples against "tuning in" and listening to the humorous dialogues which are broadcast. Possibly not a few of our readers may exclaim, "I see no harm in this!" But do you see any good in it? Does it help you to walk in separation from the world which still despises and rejects the Lord Jesus? Does it aid you in pressing forward along the narrow way? Is an evening spent in this manner "redeeming the time?" (Eph. 5:16.)

The honest reader will have no difficulty in answering such questions. Moreover, this evil habit (like others) grows on one, unconsciously, insidiously, disastrously.

Third, the radio brings "the world" into your home, and scriptures says, "Be not conformed to this world," (Rom. 12:2.) No matter how many may disregard those plain words, they still

mean what they say. Furthermore, the scripture warns us "Whosoever therefore will be a friend of the world is the enemy of God," (James 4:4.)

What will be the effect on your children for thus introducing the world into your home? Will it aid you in bringing them up "in the nurture and admonition of the Lord?" (Eph 6:4.) Will it cause them to have serious thoughts about another world? Will God bless it to them?

Again we say, no honest soul will have any difficulty in answering such questions. Oh, the tragedy of it. In how many homes has the "bedtime stories" of the wireless taken the place of scripture reading and prayer with the little ones.

Fourth, the word of God bids us "give attendance to reading," (I Tim.. 4:13.) There are thousands who used to, but they are doing so no longer. Even on the Holy Lord's Day listening in to the radio has, in numerous cases, take the place of Bible study and consulting helpful and edifying exposition thereon. Each year the demand for really spiritual books is

steadily decreasing, the reason being that people now prefer to listen to the radio.

No wonder their souls are so lean! No wonder they have before them such a low standard of Christian living! May it please the Lord to use these few lines to deliver some of His people from this twentieth century curse.

We trust that the foregoing message will awaken all of us in the Dunkard Brethren church, that we may not be led astray with any of these latter day inventions.

Greentown, Ind.

COMMENTARY

J. F. Britton

The 12th chapter of Hebrews is a strong and imperative commentary for the people of God; exhorting and urging them on to that higher plane of spirituality, that enables them to live above reproach.

Hence the following is taken from the American notes, and will be both edifying and helpful to all of God's people.

First, "Wherefore seeing we also are compassed about

with so great a cloud of witnesses." The reference is to the Grecian games, in which the racers were surrounded by a vast multitude of spectators. Here the witnesses are those who have themselves run the heavenly race and obtained the reward of faith. Every weight, everything which can hinder our progress in the way to heaven, just as the earthly racers lay aside every incumbrance, especially the sin to which we are most exposed.

2. Looking unto Jesus; not merely as an example, but also as the author and finisher of faith and of all which was needed for perseverance in duty, even to eternal life. The joy of redeeming multitudes which no man can number from eternal sinning and suffering, and raising them to eternal holiness and bliss. despising the shame, the shame of being crucified.

3. Consider Him, meditate much on the character and work of Christ, especially His patience under sufferings, that you may be strengthened and encouraged in following His example.

4. Ye have not yet been

called as Christ was to suffer death for resisting sin.

5. The exhortation: (Prov. 3:11-12; Rev. 3:19.)

7. Chastening; trials designed to correct your faults and make you better.

8. All the children of God, are ye bastards; treated as such; your faults are not corrected, but you are left to go unreformed to ruin.

9. Fathers of our flesh, earthly parents. Father of Spirits; God.

10. After their own pleasures; as they chose or thought best. Be partakers; become holy like Him.

11. The peaceable fruit of righteousness; the chastisement yields, like a good tree, the good fruit of righteousness, which always has for its companion "the peace of God which passeth all understanding." (Phil. 4:7.)

12. Lift up; encourage animate the desponding. (Isa. 35:3-4.)

13. Make straight paths for your feet; walk in the plain way of duty, and that not merely for your own sake, but for the sake of the feeble and halting among your brethren; that they,

by your good example, may be kept in the right way, and healed of their spiritual infirmities.

14. Follow peace with all; so far as duty will permit. See the Lord; dwell with or enjoy Him.

15. Any man: that is as the connection shows, any man who belongs to your Christian community. Fail of the grace of God; of His grace which bestows eternal life, by being found at last unholy and unprepared for heaven. Root of bitterness; any doctrine or practice adapted to lead men to apostatize from Christ and perish. The words quoted from Deut. 29:18, were originally applied to such a root of bitterness, consisting in apostasy from Jehovah to idolatry.

16. Fornicator—profane person: examples of the "root of bitterness" just referred to. A profane person is here one who, like Esau, despises sacred things and gives up spiritual blessings for sensual enjoyments. One morsel of meat, (Gen. 25:29-34.) Birthright, the right by birth to high temporal and spiritual blessings.

17. No place of repent-

ance: Whether we refer the word repentance to Esau, as some do or with others, to Isaac, the sense remains substantially the same. In the former case the meaning will be that Esau could not make his own repentance avail to change his father's mind; in the latter, that he could not induce Isaac to repent by taking the blessing of the birthright from Jacob, and giving it to him. He had sold it for a mess of pottage, and it was gone forever. (Gen. 27:34-40.) So would be the blessing of following Christ, if they should renounce Him to escape suffering or to enjoy worldly goods.

18. Now follows an exhortation which contains, first, an encouragement drawn from the gracious character of the Christian dispensation as contrasted with severity of the Mosaic law; secondly, a warning against apostasy under such a glorious dispensation, in view of its greater guilt and severer punishment.

19. The mount: Sinai and the terrors which surrounded it at the giving of the law. (Exod. 19:9-26; 20:1-22.) Here as in (Gal. 4:24-25) Sinai represents

the whole Mosiac economy. That might be touched, the reference is not merely to its material nature, but to the peril of touching it. Verse 20.

20. If so much as a beast touch the mountain; much more a man. (Exod. 19:12-13; 21-24.) This prohibition shadowed forth the distance from himself at which the holy God, under the Mosiac economy kept sinful men. Compare chapter 9:8-22, unto Mount Zion, the city of the living God, the heavenly Jerusalem; to the true spiritual Zion and Jerusalem, of which the earthly Zion with its city was an emblem; that is, to the privileges, hopes, and blessings of the Christian dispensation and the holy family of God under it. Compare the words of the apostle, Gal. 4:26: "Jerusalem which is above is free, which is the mother of us all." An innumerable company of angels; who make a part of God's universal family, of which Christ is the head. (Eph. 1:10; Col. 1:20-23.)

The general assembly and church; here distinguished from "the spirits of just men made perfect," prob-

ably meaning therefore the church on earth, so far as it consists of true believers.

The first born: the word in the original is plural. It describes either all God's true children, as each admitted, in and through Christ, to the privileges of first born sons, that is, to a preeminent place in God's favor; or, as some think, the more eminent among them, as patriarchs, prophets, and apostles, which are written in heaven, enrolled there in Lamb's book of life. The spirits of just men, who await in God's presence the resurrection of the just. Made perfect, they have gone through the conflict with sin and suffering, obtained the victory, and been made perfect in holiness and blessedness; not in the sense of having reached the consummation of their bliss, which is reserved for the final resurrection, but in the sense of being forever freed from sin and suffering.

24. The blood of sprinkling, which cleanses our consciences from the guilt and defilement of sin, and thus speaks peace to them. (Chapter 9:14; 10:22; I Pet. 1:2.) That of Abel,

which called to God for vengeance. (Gen. 4:10.)

25. Him that speaketh in the revelations, the the promises, and the threatings of the gospel. Refused Him that spake on earth; apostatized from the Jewish religion revealed by Moses. (Deut. 13:6-10.) Him that speaketh from heaven, God, by Jesus Christ. (Chap. 1:2.)

26. Then, when He gave the law at Mount Sinai. (Exod. 19:18.) Not the earth only but also heaven, (Hag. 2:6) where the words are, "I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come." It is a shaking and removal of everything that is in its nature transitory and perishable, not merely the old Mosaic dispensation, but also every human power opposed to the kingdom of Christ. Compare for the figure (Isa. 13:13; Joel 3:16; Matt. 24:29) and the notes on those passages.

27. Things that are shaken, that is, as the margin says, things that can be shaken. See the note to the preceding verse. Things

that are made—nearly equivalent to things "made with hands," and therefore transitory. (Chap. 9:11.) Which cannot be shaken: The kingdom of Christ and the eternal spiritual blessings connected with it. This shaking is the thrice repeated over-turning of. (Ezek. 21:27.) It covers the whole history of Christ's kingdom from its beginning to its perfect establishment.

28. Let us have grace; through the grace by which alone we can render acceptable service to God is His gift, yet we are responsible for possessing it, since it is freely offered to all, and all will have it who do not rebel and reject it by a disobedient spirit. Serve God, perseveringly, to whatever troubles it may expose us. Godly fear; having respect to all God's commandments. (Psa. 119:6; Jer. 32:40.)

29. A consuming fire; (Deut. 4:24.) He is such to all rejecters of our Lord Jesus Christ, especially those who have apostatized from Him. Hence all who have set out in the way to heaven should persevere, whatever trials may assail them, till faith is swallowed up in vision, through our

Lord Jesus Christ.

In view of the foregoing "Commentary" which is an imperative exhortation to press upward and onward, in the merits of our Lord Jesus Christ for that eternal "Peace of God, which passeth all understanding." (Phil. 4:7.) Amen.

Vienna, Va.

* * * * *

NEWS ITEMS

* * * * *

NORTH LANCASTER COUNTY, PA.

We began a series of meetings on January 13th, with Elder A. B. Rice of Frederick, Md., in charge. Weather conditions were favorable and the meetings were continued for two weeks. The attendance was good and the interest very good. Three made their wants known by applying for membership.

We were well pleased with Bro. Rice's efforts, and can recommend him to all such who desire the unadulterated word of God. May Gog bless him that he may thus continue in His service.

G. G. Fahnestock,
Brunnerville, Pa.

WAYNESBORO

On Friday, February 2, while on a business trip I took time to visit in the home of Bro. Tharp. At this time I had a short visit with our sick sister who is still in bed though somewhat better. She spoke of the cards and letters she

had received from her many friends and also stated she would be glad for more as she has been housed up since last September.

She desires to express her sincere thanks through the Monitor to all who have written her as it has been a great comfort to her. If the Lord restores her to health she will try to reply to all the letters that come in.

The aged ones in our congregation who had been ill are better again and they as well as our afflicted sister ask an interest in the prayers of God's children in their behalf.

If the Lord so wills Bro. L. B. Flohr of Vienna, Va., will hold a series of meetings for us beginning September 1st in the Waynesboro church house.

On March 31st, at 2 p. m. we are expecting to hold our council meeting at which time an election will be held for presiding Elder.

May the Lord guide His people that much good may be done.

D. S. Flohr,
Shady Grove, Pa.

COON RIVER CHURCH, IA.

During the late autumn and winter our services have been much hindered on account of sickness among our members. Among them is Elder E. D. Fiscel. November 12th he called for the anointing, at which time a very impressive service was held with a goodly number present. Affliction is still resting upon him, and at present he is in the hospital. We are praying for his speedy recovery. Two of our aged brethren have just recently passed away and we feel we have need of the prayers of all

the faithful.

December 21st we had our business meeting which was opened by singing, reading of the first part of Colossians 3, and a call for short prayers in which nearly all responded. All petitioned the Holy spirit to direct the meeting, and a very fine spirit prevailed throughout.

Report of last meeting read and accepted. Church and Sunday School officers were elected.

An offering was lifted, our obligations payed, ready to begin the new year with a small balance in the treasury.

Three of our members have moved away, but we are praying that others may come and help us.

J. C. Barcus,
Yale, Ia.

BETHEL, PA.

We, the Bethel congregation, met in quarterly council Saturday evening, January 20th. Bro. Oscar Mathias opened the meeting.

Our Elder J. L. Meyers was with us, who then took charge of the meeting. The unfinished business was then taken up.

Bro. and Sister Mathias and daughter from Hershey, brought their letters to this congregation and were received with great joy. They have worshiped with us for the past few years, but held their membership at Mechanicsburg. Bro. Mathias is a minister of the gospel.

We decided to have a spring love feast and also a series of meetings.

We did not have much other business.

May God help that our work may be pleasing in His sight and our

labors not be in vain.

James Kegerreis,
Bethel, Pa.

OBITUARY

Nathan H. Howell, son of Nathan and Mary Howell was born in Guthrie county, Iowa, January 3rd, 1857, departing this life January 8, 1934, at his home in Panora at the age of 77 years and 5 days.

He was the last of a family of nine children. His pioneer parents came from Indiana to Iowa by team and wagon in 1854 or 1855 and settled in Guthrie county, about 5 miles northeast of where the town of Panora is now located. They had faith, not only in their new western country, but had abiding faith in their Heavenly Father and reared their children in a religious atmosphere that left a heritage worth while. In this environment the deceased in his boyhood days yielded to the wooings of the spirit and when sixteen years old united with the Dunkard Brethren church. For more than sixty years he expressed his faith in his God and the church of his choice.

During his sickness in the spring of 1933 he called for the Elders of the church and was anointed.

On February 27, 1881 he was united in marriage to Rachel Boyer at Norwalk, Iowa. To this union three children were born: Elmer Howell of Lindon; Jason Howell and Ina Kilmer of Panora.

After his marriage he lived on different farms in the vicinity of Panora. In the spring of 1890 he moved on a farm of his own which he improved and made his home until 1919, when he retired from

the farm and moved to his home in Panora where he lived continuously since then.

Thus another Guthrie county pioneer has passed on. He will be missed much by his family, church and friends.

Besides his aged companion and children and their families which includes five grandchildren, there are numerous relatives and neighbors who mourn his passing.

Funeral services were conducted at the home Thursday afternoon by Bro. Roscoe Royer, assisted by Bro. John Hawbaker, both of Dallas Center, Iowa. Interment was in the North cemetery.

J. C. Barcus,
Yale, Ia.

OBITUARY

Edith Anna Rice was born in the vicinity of North Bend, Neb., October 25, 1866, and passed away at her home near Quinter, Kan., February 5, 1934, being 67 years, 3 months and 10 days of age.

On October 7, 1885 she was united in marriage to David Henry Ikenberry at North Bend. To this union seven children were born: Harvey Perris, Florence Candace Haldeman, Gilford John, Richard Sidney, Viola Susan Eisenbise, Wilmer David and Herbert Alvin. All of the children live near Quinter except Gilford, who is employed in the U. S. forestry service in Berkley, Calif. His work was such that it was impossible to obtain a leave of absence at this time and even though he and his family were not present they solemnized the funeral hour.

On October 8, 1892, both she and her husband were baptized in the

German Baptist Brethren church. On March 12, 1928, she with her husband were with the 25 that organized the Dunkard Brethren church at Quinter, remaining true till death.

She also leaves to mourn her departure two sisters, Mrs. L. V. Mullin, of Edmunds, Wash., and Mrs. L. A. Hawkins of Merced, Calif., and one brother of Hoisington, Kan. The two sisters were unable to be present.

Bereaved also are 15 grandchildren and many other relatives and friends. Her parents, Mr. and Mrs. B. P. Rice, have preceded her in death.

Until about four weeks ago she was in usual health of recent years. She endured her illness with Christian patience.

In a recent letter from the absent son, Gilford, he paid a fitting tribute to his mother in these words: "Our mother has been such a good mother. She didn't care for show, display or fame. Her greatest ambition was to serve God as she saw the way and that her bays and girls might grow up to be good men and women."

Funeral services were held February 7, at 11 a. m. from the Church of The Brethren, with Elder L. I. Moss officiating, assisted by Floyd Crist. Text Rev. 21:4. Interment was in the Quinter cemetery.

Sister O. T. Jamison.

OBITUARY

Samuel Garhart Weigle, the youngest son of John W. and Susanna Trostle Weigle, was born September 22, 1848, about a mile and one-half from Gettysburg, Pa. He departed this life at his

home in Yale, Ia., January 26th, 1934, at the age of 85 years, 4 months and 4 days.

Infant baptism was administered by a Lutheran minister November 4, 1848. He went from Gettysburg to Franklin Grove, Ills., in 1869. Then came to Guthrie county, Iowa in 1870.

September 5, 1876 he was united in marriage to Emily E. Shipley. To this union was born three boys and two girls. Four children preceded him in death: Bertie Ann, two infant sons and Ira John.

In early life he worked at wagon making, later he began the carpenter work. This trade he followed the rest of his life. This occupation brought him into many homes and in contact with many people which endeared him to old and young. While working at his trade in Yale he became convicted, laying down his tools and prayed to God for deliverance. Hours were spent in prayer, these hours he deducted from his wages.

Soon after he united with the Dunkard church. With his conversion came a living and abiding faith in God.

He leaves to mourn their loss a wife and daughter, Cora and other relatives and a host of friends.

Funeral services were held Sunday afternoon at the Dunkard Brethren church in Yale conducted by Bro. Roscoe Royer and Bro. John Hawbaker of Dallas Center. Burial was made in the Brethren cemetery near Panora.

J. C. Barcus.
Yale, Ia.

Life is not so short but that there is always time for courtesy.

—Emerson.

TWILIGHT THOUGHTS

By Edith B. Kennel

In the west the sun was sinking
At the close of peaceful day,
As I wandered through a graveyard
Where the evening shadows lay.

Just within the gates I tarried
Where a well known headstone
stood,
And recalled the cherished
memories
Of my grandma, kind and good.

Oft' in days of happy childhood,
When the evening sun was low,
And our daily toils were ended.
Up to grandma's we would go.

Always there a kindly welcome,
Every one could feel at home,
As through orchard and through
meadow,
Oft' our busy feet would roam.

Never more this side of heaven,
Shall we meet the one we loved;
She has gone to be with Jesus,
In that happy home above.

Next, I came to where the grasses
Grow upon a tiny mound;
Where my infant brother sleepeth
'Neath the cold and quiet ground.

Oh, if I could enter heaven,
Pure and free from sin as he;
Not one wrong has he committed,
From all crime and strife he's free.

There were uncles, too, and aunties,
Cousins lying side by side;
Others' grandmas, too, and grand-
pas,
That with us no more abide.

Three-score years and ten they
waited,
Grey and silver grew their hair;

Form was bent and face was wrinkled,

That had once been young and fair.

One by one they left our number,
For that happy home on high;
One by one they joined the chorus,
Far above the starry sky.

Here are graves, both big and little,
Some were young and others old;
When their life on earth was ended
As it were a tale that's told.

And a sense of sorrow touched me,
As I lingered there alone,
And amid the gathering twilight,
Read the epitaphs in stone.

There beneath the stars of heaven,
All alone I knelt to pray
That my sins, though red like scarlet,
Would be white as snow some day.

Blessed Jesus, hear my longings;
Thou art tender, kind and good;
Help me to do Thy will and bidding,
And to think the thoughts I should.

Make me more like Thee, dear Jesus
Gently lead me day by day;
All along the rugged pathway,
As I walk the narrow way.

Though my heart grows weak and feeble,
And my courage oft' is low;
May Thy angel hosts surround me,
Keep me safe from every foe.

Haste the day when evening shadows

See me crossing Jordan's wave;
And I join the friends now sleeping
In the peaceful, silent grave.

—Gospel Herald.

TEST QUESTIONS

Am I living hour by hour just as Jesus would live if He were in my place?

Is my life as holy, and as full of love and kindness as His would be?

Am I as careful for the comfort and happiness of others as He would be?

Am I as unselfish, as willing to bear with love and patience the trials and sufferings that come to me as He would be?

No less than this is required of us, who profess to be Christians.

"He that saith he abideth in Him ought himself so to walk, even as He walked." (I Jno. 2:6.)

No man can belong to a secret society without violating scriptures pertaining to oaths, the unequal yoke, hiding lights under a bushel, fellowshiping with unfruitful works of darkness, etc. Any church which carries a consistent testimony against the lodge stultifies itself when it tolerates or harbors members who habitually violates all these scripture teachings. Churches, like individuals, should heed the

apostolic admonition, "Keep thyself pure."—Doctrines of the Bible.

OBEDIENCE TO THE CHURCH

Clara Reighard

The writer is going to try to bring some thoughts out on "Obedience to The Church." If this is carried out in the homes first, then to the church it would lighten the burden of our Elders. First, parents are responsible for lots of the disobedience of the children, for if father and mother are not obedient, what more can we expect of our children? There is a wonderful responsibility resting upon us as parents when the Lord blesses our homes with these dear little ones, that we do our best to bring them up as the Bible instructs us.

If every brother and sister would feel the importance of obedience to the church it would be kept pure, which ought to be the mind of every member to keep the church a clean and holy place to worship God. The church is a lighthouse far above the world to enlighten precious souls to

Jesus. Ephesians 5:6 says, "Let no man deceive you with vain words for because of these things cometh the wrath of God upon the children of disobedience."

Let us not be misled by questionable things which arise in these days. Let us be very careful that we take the Bible as it means. If we are not prayful to things we once thought was wrong to do, we may think it is all right.

Hebrews 12:1, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth easily beset us and let us run with patience the race that is set before us."

If we are truly converted, we will love to do His will and be led easily by the church and we will do our part in helping others. How uplifting it is to go to the church of God and hear a Bible sermon. How it thrills our hearts and keeps us looking forth to Jesus for guidance through another week. It helps us to bear our burdens much easier. I praise him for the church and her guiding influences and for the faith

I have in serving Him. This is fixed in this life and in the life to come.

It takes six to carry a dead body, naturally speaking; take it spiritually speaking it takes the whole church to carry a dead member, but if they be on fire for God and the church he needs no one to carry him, but he will help to carry someone else's burden.

We think of sinners being in the world but they are in the church also, only their names on the church book. After we have done all we can it is only our resonable service. There is no place to dodge

Let us show our appreciation to the Elder by our obedience to the church and in any way we can help them to keep the church without spot or wrinkle. Tongue cannot express what he is worth to our souls and the real joy the true child of God enjoys yielding their whole lives to Him.

Hoping every member of the church will try to make the church just what God wants it to be, so when He appears we will be like Him.

R. 2, Tippecanoe City, O.

HELPING OTHERS

The world is full of sorrow and trial, and we cannot live among our fellowmen and be true without sharing their loads. If we are happy, we must hold the lamp of our happiness so that its beams will fall upon the shadowed heart.

If we have no burden, it is our duty to put our shoulder under the load of others. Selfishness must die, or else our own heart's life must be frozen within us. We soon learn that we cannot live for ourselves and be Christians, that the blessings that are given to us are really for other people, and that we are only God's ministers to carry them in Christ's name to those for whom they were intended.—Selected.

HAPPINESS

Happiness in this world when it comes, comes incidentally. Make it a subject of pursuit, and it leads us a wild goose chase, and is never attained. Follow some other subject, and very possibly we may find that we have caught happiness

without dreaming of it.
Nathaniel Hawthorne.

Being in a good frame of
mind helps keep one the
picture of health.

—Anon.

Quiet minds cannot be
perplexed or frightened, but
go on in fortune or mis-
fortune at their own private
pace, like a clock in a
thunder storm.

—Robert Louis Stevenson.

Be not deceived, God is
not mocked.

ADULT SUNDAY SCHOOL LESSONS

Jan. 7—Acts 1:1-26
Jan. 14—Acts 2:1-24
Jan. 21—Acts 2:25-47
Jan. 28—Acts 3:1-26
Feb. 4—Acts 4:1-22
Feb. 11—Acts 4:23-37
Feb. 18—Acts 5:1-22
Feb. 25—Acts 5:23-42
Mar. 4—Acts 6:1-15
Mar. 11—Acts 7:1-36
Mar. 18—Acts 7:37-60
Mar. 25—Acts 8:1-23

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 7—God the Creator of All
Things. Gen. 1:1-31.
Jan. 14—The Beautiful Garden of
Eden. Gen. 2:8-17.
Jan. 21—Adam and Eve Driven
From the Garden. Gen.
3:1-24.

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Jan. 28—The First Children. Gen.
4:1-15.
Feb. 4—Noah and the Ark, Gen
6:9; 7:9.
Feb. 11—The Flood and the Rain-
bow. Gen. 7:10-24; 9:8-17.
Feb. 18—The Tower of Babel. Gen.
11:1-9.
Feb. 25—Abram's Long Journey.
Gen. 11:31; 12:9.
Mar. 4—Abram and Lot. Gen.
13:1-13.
Mar. 11—God's Promise to Abram,
Gen. 15:1-21.
Mar. 18—Abraham's Prayer for
Sodom. Gen. 18:23-33.
Mar. 25—Review. Gen. 1:1; 18:33.

BIBLE MONITOR

VOL XII

March 15, 1934

No. 6

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WORLD FRIENDSHIP

It is apparent to all who have any knowledge of the matter that the nonconformed life as taught by the Holy Scripture is not popular. Indeed, it is looked upon with disdain, and those who live this life of "separateness" from the world are treated with contempt and scorn. There is a reason for this too. The spirit that dominates or controls the thinking, judgment and belief of unregenerated men in their course in life is altogether opposed to the Christ life, for it is the satanic spirit, and for this reason "the whole world lieth in wickedness."

Whether we are aware of it or not, if we have not been converted and regenerated by the application of the "blood" of Jesus Christ,

and become subject to the gospel, we are controlled in our thinking and activities by this "world spirit" which disdains all Godliness. Thus, when one renounces and breaks loose from the world and all its sinful practices and covenants with God through Christ Jesus to live a life according to the Gospel, he loses the friendship of the world.

This was true in the time of Christ as indicated by His own words, "I have given them (the disciples) Thy word; and the world hath hated them, because they are not of the world." (John 117:14.)

Records of the past will prove to us that the "faithful" in all ages since the establishment of the church have felt this same bitter aversion or hostile feeling of the world. In this reference Jesus not only says the

disciples were hated by the world but tells us "why" they were hated; because they were not "of" the world. They had been "called out," had withdrawn themselves from the world, were not subject to, and would not conform to the "world spirit" that dominated their fellowmen, and as a result were hated, renounced, treated with contempt and scorn, persecuted, imprisoned and eventually suffered death, rather than renounce Christ their Savior to gain the friendship of the world. In speaking to the disciples at another time Jesus said, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chose you out of the world, therefore the world hateth you." (John 15:19.)

Having severed the ties of friendship with the world by accepting the plan of salvation and standard of life offered by Christ, the Christian finds himself an enemy of the world, even though he may have greater love for his fellowmen than he had before. Being an enemy he can expect oppression and persecution

to follow.

If accepting Christ "separates" one from the world (which it does) then living the Christ life "keeps one separated" from the world. Then too, if in accepting Christ one becomes "hated" of the world, living the non-conformed life serves to continue that hatred. It is because of this hatred and the resultant ridicule, contempt and persecution that so many in our day have weakened, faltered and finally surrendered their convictions and renounced their Christ. Having made the necessary sacrifice and surrendered to the "world spirit" they now find themselves at peace and on friendly terms with the world, in fact, a part of it.

To the one that has accepted Christ and is living the nonconformed life there is only one way in which he can again gain the friendship of the world, and that is, renounce Christ and His gospel, surrender to the "world spirit" and comply with its dictates. It seems that many in our day have did this unaware as a result of subtlety of Satan. Through his ministers who have transformed them-

selves as "ministers of righteousness" standing in the pulpits of the churches, Satan has succeeded in convincing multitudes of people that the "nonconformity principles" of the gospel which are hated by the world, are nonessential old fogie ideas which are out of date in this enlightened age.

Being advocated by men of talent, using smooth fair speech and great swelling words, who after having gained the confidence of the people, persuaded them to gradually compromise with the world, meanwhile dropping one by one the gospel principles which they once held sacred. Thus they again win the friendship of the world, but alas, at what a price! In doing so they become the enemies of God and lose their hope of everlasting life. Oh, the great danger of obeying men rather than God!

The Word tells us, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." (James 4:4.) Friendship or fellowship with the world on the part

of a Christian is spiritual adultery and the participant thereby becomes an enemy of God. "Ye cannot serve God and mammon."

It is evident that professing Christendom in this day largely belongs to that class which we speak of as the "world" for they cannot be distinguished from the world and are dominated and controlled by the "world spirit." Being directed in their conduct and activities by worldly minded men, not only are they on friendly terms with the world, but in many cases the so-called Christian churches are the propelling factor back of many of the popular world activities.

This accounts for some things the faithful have experienced the past few years. Some years ago when this "world spirit" gained control over our church body, it was necessary for those who would not surrender their convictions, break their baptismal vows and thus renounce Christ, to withdraw and organize a separate body in order to preserve the faith. Since that time the Dunkard Brethren have been treated with contempt

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and scorn, ridiculed, falsely accused, hated and despised; not only by people who make no profession but more so by those from whom we separated who claim to be Christians yet have renounced the very things they vowed to be faithful to, and aligned themselves with the world under the dominion of the "world spirit." Why do they hate us? Not because we hate them for we do not hate them, nor is it because we have wronged them in any way, but because we are not "of" the world as they are, and because we are holding fast to the "Word"

which they have rejected and thus exposing them.

To be treated contemptuously, ridiculed and hated thus is an encouraging indication that we are treading the path which our Savior trod. So let us not be weary, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps; who did no sin, neither was guile found in his mouth; who, when He was reviled, reviled not again; when He suffered He threatened not; but committed Himself to Him that judgeth righteously." May we all strive to do in like manner.

EXAMINE YOUR FAITH

A. G. Fahnestock

Because of natural wear, unfavorable conditions, and straining efforts; the mechanic, the pilot, and those associated with the venture, all of them recognize the importance of a thorough check over the machine by which they aim to reach their destination.

We all agree, that this is wisdom, but say, do we

think of how much more importance it is to examine our faith whether it be genuine.

The faith once delivered unto the saints, is the only thing which will bring us safe to the destination we are longing for. That which we do, is it done because of our faith in Christ Jesus and the gospel? Is it not true that many who profess to be followers of Christ, should change the hymn, as they sing it, and instead of singing "Where He leads I will follow," they should sing "Where they (the crowd) lead I will follow." Does this apply to you?

I know that some say that times and conditions change things; but say reader, if times and conditions would effect the plan of salvation, I feel sure, that God would have divided the gospel in sections and instructed us as to which section to believe during our generation.

Indeed we are living under conditions which demand a thorough check, so as to ascertain whether our faith is pure and effective.

Paul through his faith went on his way rejoicing, through trials, sufferings,

etc., and the effects of false brethren. It was by his faith, that he saw the crown and pressed forward and said, "I know that all things work together for good to such that love the Lord."

They that do not maintain the (genuine) living faith are losing the anchor to their soul. Let us ask ourselves the question in all seriousness, how is it with me?

Brunnerville, Pa.

NOTICE

So that all queries, for our Annual Conference may appear in the "Monitor," it will be necessary that they be sent to Eld. Thos. C. Ecker, Taneytown, Md., not later than April 15th.

A. G. Fahnestock,
Brunnerville, Pa.

Member of Committee
of Arrangement.

THE CLIMAX OF GOD'S LOVE

B. F. Masterson

"I will arise and go to My Father," (Luke 15:18). This is an age of pictures, displayed everywhere for advertising schemes, suggestive of the business one is

engaged in, to attract attention, and works of art on exhibition on the walls of the art gallery. But of all the picture galleries the Bible eclipses all of them.

Upon entering, the picture that unrolls on the wall of time is paradise; its beauty is beyond description. A rapturous scene, so impressive that it will never be erased from one's memory. It was the home of our first parents, before the fall, who were the masterpiece of God's creation. The purity of character would suggest beautiful surroundings.

The second picture that comes to view is as gloomy and melancholy as the first was splendorous. Sin ruined the character of the inmates of the garden, hence its atmosphere was too pure and its beauty too grand for sinners to enjoy, so they were driven out on cursed ground of thorns and thistles where they were eating the bread of sorrow until they returned to dust from whence they were taken.

On and on extends the panorama of sin and sorrow increasing in severity, until the great calamity, when

the human family was destroyed by a flood all but eight souls. The spectator is filled with a melancholy feeling knowing that he is one of the characters in the drama on the stage of life.

In sin, disappointment, sickness, perchance in weeping by the bedside of a dying mother, father, brother, sister, child or wife, oh the bitterness of separation. Turning away, overwhelmed in sorrow, with that innate desire of the heart, "Oh that I was in paradise!" It is the longing of the spirit crying out for a better land.

To mellow the sorrows of life, the landscape scenery appears on the wall of time. The plains of Moab, the river Jordan, Jericho, and the cattle on a thousand hills. The beautiful Mount Ararat, upon which the ark rested, Mount Horeb on which Moses received the law. Mt. Nebo, Pisgah's height from whence Moses viewed Beulah land. Rivers, lakes and sweet Galilee, roses, flowers and fruits in Palestine. A foretaste of paradise. The innate longing down deep in the heart. O, I wish I was in paradise! Then we take a look at

the photographs, Moses the meek one, Abraham the father of the faithful; David, the honest man; Joseph, a firm man; Solomon, the wise man; Job, the patient man.

Coming up the other aisle we see heaven dawning in the back-ground; the angels singing; the babe of Bethlehem in the manger; that good man Simeon, rejoicing in the heavenly vision; the babe fully matured, a picture of a sinless and beautiful life; a baptismal scene in Jordan; the windows of heaven open, the Holy Spirit descending and a voice from heaven saying, "This is my beloved son in whom I am well pleased." The hope of paradise regained.

The most wonderful picture on the Mt. of Transfiguration, then the sad picture in the garden of Gethsemane, and the death of the Holy One on the cross. The resurrection of Christ, His ascension. The scene at Stephen's death, who was the only one worthy to see, in the flesh, Jesus seated at the right hand of the Father—heaven is coming nearer.

I am deeply impressed

with God's love as illustrated in pictures, drawn by our Savior, the Great Artist.

I study picture No. 3, a young man herding swine, that is a low occupation for a Jew to be engaged in. It must be a disgrace to his parents to have a son that comes in touch with swine which are considered unclean. He has an intelligent expression, his garments are in rags, he looks worried and hungry; there seems to be a conflict going on in his mind, his countenance seems to loom—he must have reached a decision. I hear him, "I will arise and go to my father." The young man must be home-sick.

I come to picture No. 2. I see the same young man dressed in style—looks like a sport, he is spending his money lavishly. I come to picture No. 1. O, what a beautiful home, what a pretty lawn, with flowers, vines and fruit. I see the same young man standing on the veranda bidding his parents farewell, mother is weeping, father is pleading with him not to leave home, but he has received his portion of his father's estate—he turns his back to home

and friends to face a cruel world.

O, yes, I have his history. He got his share of his father's estate, left home, got in bad company and spent his money. He is broke, no occupation; can't even make a living herding swine. Now feels sore, he is home sick, he is ashamed—too proud to go home empty handed and in rags. At last he comes to a decision: "I will arise and go to my father."

Sinner, you are the actor on the stage. You left your beautiful home of innocence, left home when you crossed the line of accountability. The mother church is weeping and praying for you, God, your Heavenly Father, through the Holy Spirit is pleading with you. You received your share, individual responsibility and talents, wasting it in sin, receiving the pay or reward—poor, no robe of righteousness, shoeless, no peaceful going. The attraction of home clusters around your memory longing for Paradise.

Home abounds with spiritual bread, but too proud to come, "Just as I am without one plea." All

is wasted, no eternal life, no peace, no hope, all is gone. "I will arise and go to my father," without any reservation, an unconditional surrender, Father I have sinned against heaven and before Thee, not worthy to be called Thy son but willing to be Thy servant.

I come to the fourth picture of God's infinite love. He not only receives His wayward, good for nothing, runaway boy, but meets him when He sees him coming, with outstretched arms—will not hear his confession, but orders His servant to bring a pair of shoes, shod with the gospel of peace; and a robe, the robe of righteousness, and the signet ring of authority that he may transact business for his Father (no finger ring). Bring the fatted calf, let us eat and be merry for this my son was dead and is alive again. "Likewise joy shall be in heaven over one sinner that repenteth more than ninety and nine just persons which need no repentance." (Luke 15:7.)

This is the climax of God's love in that He receives a sinner as His son, justifies, sanctifies and glorifies him,

as though he had never sinned. Praise God.

1250 E. 3rd St.
Long Beach, Calif.

ZEAL

J. F. Britton

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10:1-3) The subject of zeal as shown in this text presents to us a picture of right and wrong, striving for preeminence in the lives of those, shall we say, early Christians?

Paul seems to be deeply concerned, and anxious for the salvation of his people, but he says, "I bear them record," I freely and openly testify, "a zeal of God;" zeal for God, great zeal in religion; not according to knowledge; not enlightened, wise, or according to truth, but ignorant of God's righteousness. The trouble with

them was, their minds were blurred with the law, and not yet enlightened with the truth that Christ is the end of the law to them that believeth on him. Hence Paul in our text, is pleading for God's righteousness; that which he has provided in Christ Jesus, and not the law, "for therein is the righteousness of God revealed from faith to faith, it is written, the just shall live by faith." ((Rom. 1:17.)

Hence by virtue of the righteousness of God, through Christ Jesus, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. 8:1-4.) Thus we see that zeal cannot merit salvation through the law,

but through Christ Jesus, "For there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

However, it should be noted, that zeal is like conscience; it is subject to education and training. Therefore when zeal is taught and trained to reverence God in all his requisits it becomes an indispensable factor in the services of God.

Zeal can also be considered like a steam engine with a big head of steam on. If the governor belt falls off, the engine goes wild and becomes dangerous. And so it is with zeal, when it is quickened by carnal desires, and inspired by an avaricious spirit, it becomes an outraged evil.

It should be remembered that zeal is a God-given faculty, and when trained, and consecrated to God, it becomes zealous in the service for Christ Jesus, "who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." (Titus 2:14.)

Galatians 4:17-18 reads:

"They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. But it is good to be zealously affected always in a good thing, and not only when I am present with you." Thus we see that the apostle Paul is pleading for spiritual zeal in righteousness, holiness and sanctification in our Lord Jesus Christ, and not for a zeal that is "not according to knowledge," or in other words, a zeal that is not in unison or consistent with the teaching of the Gospel of Christ, which is very dangerous.

Therefore it stands to reason, and is logical that our zeal should be quickened, enlivened, and characterized by the Spirit of Truth; which "will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come." (Jno. 16:13.) "And ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed." (Jno. 8:32-36.)

And now my dear brethren and sisters, as the

people of the world are showing their zeal, for the various causes that they have espoused, so let us show our zeal for the sacred covenant vows we have made with Christ and the church. Amen.

Vienna, Va.

A GOOD MAN'S PRAYER ANSWERED

A. B. Woodard

A lesson with your open Bible before you. I will not copy the Bible text, it would occupy too much space, but I hope to show some sidelights that you may understand as you read.

While Daniel's people, Israel, were yet under Babylonian bondage, from being carried away by Nebuchadnezzar's armies Daniel's prayer brought the angel Gabriel, who said, "O, Daniel, I am now come forth to give thee skill and understanding Therefore understand the matter, and consider the vision." (Dan. 9:22-23.)

The interpretation of the vision (9:24-27.) V. 24: The seventy weeks are weeks of years. Four

hundred ninety years are allotted unto Daniel's people, Israel, and they are told what they are to accomplish in that period.

V. 25. Messiah coming as king. (Zech. 9:9.) Seven weeks (49 years) and three score and two weeks (434 years) added makes 483 years Israel had when their Messiah came.

V. 26. Messiah cut off. This reckoning of three score and two weeks (434 years) is from the time the city was built. By adding the forty nine years spent in building the city makes 483 years, the same as at His coming.

Jesus' triumphant entry as king, into Jerusalem was on Sunday (since called Palm Sunday) and He was crucified on the following Friday, practically making His coming, as king, and crucifixion the same. (Zech. 9:9; Matt. 21:1-12.)

This verse also prophesied the destruction of the city and sanctuary. This was fulfilled A. D. 70.

When the Jews crucified their king, Jesus, they were cut or broken off, as a nation, from being God's chosen people; and the church was grafted in.

(Rom. 11:17-18.)

The infant church consisted of Israelites; the three thousand added the first day were Jews, and the church continued growing on the same material until Cornelius and his household were received. (Acts 1:13-15; 2:5-41; 10:44-48.)

When the church will be completed, its mission on earth finished; she will be caught up into the clouds to meet the Lord in the air, etc. (I Thes. 4:13-18.) Then the Jews will be grafted in again. (Rom. 11:23.)

Conditions will be very similar, when grafted in again, to what they were when broken off. The true Israelites will be looking for their Messiah, and they will see Him, as He appeared when He arose from the tomb, and mourn over Him. (Hosea 3:4-5; Is. 2:2-3; Zech. 12:10-14; 13:6.)

The apostles saw the church called out and afterward Israel re-established. (Acts 15:13-17.)

Here we take up Daniel's vision again to see what will befall them in the last days.

V. 27. A covenant confirmed for one week (7

years) which closes the present age.

The many will be the Israelites who will be looking for their Messiah, (Hosea 3:5) not the whole nation. They will see Him. (Zech. 12:10-14; 13:6.)

The covenant broken. By changing these seven Jewish years (360 to the year) to days makes 2520 days. At the beginning of this period the covenant will be confirmed. By taking the time of the persecution 2,300 days from that leaves 220 days when the persecution will begin. (8-14.)

Verse 17 shows this period of persecution will be at the time of the end. The one confirming this covenant will be the Roman king of that period.

Daniel calls him a little horn (symbol king or kingdom) and shows his boastful character. (7:25.)

John, the Revelator, speaking of this king and his character calls him a beast. (13:1-8.) We thank God, with His infinite wisdom that, through prophecy and revelations He has shed rays of light into this, otherwise dark and unknown future.

These rays of light serve

as guides, also as warnings, for God's children through this wilderness of sin.

This article to be followed by one on Revelations showing more fully the condition of Daniel's people.

Gowrie, Ia.

SPIRITUALIZING FEET WASHING

D. S. Flohr

One Sunday morning, after holding our first love feast in Kansas City, an aged minister, in the presence of perhaps fifty people, approached me by saying he thought we, as a people, were rather ignorant.

I remarked that I was hardly ready to admit the charge. I told him we had some members ordinarily bright, but admitting my own ignorance, I would consider him as the teacher for the time being, and I would be the student.

He asked me whether I thought that the Savior washed the disciples' feet with water. I told him that my ignorance led me to believe that he did.

The minister then said: "When we read of water in

the Bible it means the Word." In turn I asked him whether he would answer a few questions. He said he would.

1. "In what form was the Savior while on earth?" His reply was: "In a natural human form."

2. "When Christ arose from the supper, was it a natural or spiritual meal?" He replied, "It was a spiritual meal, nothing natural about it."

3. "When Christ laid aside His garments, were they natural or spiritual garments?" very reluctantly he admitted, "Natural."

4. "Christ girded Himself with a towel. Was it a natural or spiritual towel?" His admission was, "Natural."

I then said: "Now I want to know whether I have it right. Jesus, a natural man, arose from a spiritual meal, laid off natural garments, girded a natural body with a natural towel and poured the Word into a bason and began to wash the disciples' feet." He thereupon closed the interview by saying: "If you believe such stuff you may; I do not." I said: "Neither do

we."

Now note the result: At least two, who were standing by, united with the church. One of the two has gone home; the other one is a worthy deacon in the church.—I. H. Crist, Middleburg, Fla.

We hear these words in the holy word of God, "Write what thou seest and send it unto the churches." Quite some years ago while we yet read the Gospel Messenger we saw this little article and we cut it out and laid it in a book that we often read, but because of its unhandiness not as often as some other and so as I picked it up the other day to study our little message for the evening services we came across it and are sending it out for the purpose of helping those who are in this age bearing just such attacks from those who are our opponents who do not believe the word of God or at least do not carry it out as it teaches. I do not know if this old veteran of the cross of Christ is still living or not, but I do happen to know some who used to preach and teach "just so" in years gone by, and today they say, Oh yes, but we

have a different light now.

We wonder from whom did they get their new light and is it genuine? We say "no" for it does not agree with the holy word of God and therefore must be a false teaching.

I hear again in the word, "Beware of false prophets who come to you in sheep's clothing, but inwardly they are raving wolves." And again, "Try the spirits of what source they are." "For the Devil himself is transformed into an angel of light and it is no strange thing that his ministers are ministers of righteousness," so it takes watching and praying to be able to discern and then we cannot do it without the help of God's Holy Spirit. May He ever help us to be faithful to Him and His word is our earnest prayer.

Shady Grove, Pa.

PROPHECY FULFILLED DAN. 4

J. G. Mock

Nebuchadnezzar was driven to the field to eat grass seven years. Theologians claim those years to

be prophetic years or 7x360 days or prophetic years or 2,520 years, and Juda was taken into captivity 587 years before Christ. Subtract 587 from 2,520 years and you will have 1933 years or the end of the gentle period.

Russia is a nation of infidels. May 1, 1934 they want Christ and God driven out of all Russia and May 1, 1937 is the date set that those that don't have the mark of the beast can't buy or sell and the portion of food allotted to each individual will be withheld. Starvation will be the only remedy. In Russia they are starving by the thousands at present.

America is following a dictator who destroys crops and hogs by the millions. Churches are drifting away from God's word; every nation on the earth is preparing for war as they never prepared before. Governments are falling; families are divided; faith is lost in man, church and state. Love is as cold as a northern iceberg. The only hope that man has is to look up. Watch and pray.

Martinsburg, Pa

SHEEP

Clarence Hilty

Are we as sheep ought to be? Do we live together as sheep, as sheep of Christ, the Shepherd over us?

Let us consider the flock of sheep which we have to take care of, each flock knows their master. Do we know our master when he calls us, do we harken unto his call, as we should?

The sheep which we take care of when called follow where we lead them, they stand in a flock close together peaceable, no strife or anger, as is the case with man too often.

Let us take heed to the call of Christ and follow Him daily for He is our only shepherd.

The sheep which we have are bought and sold and have so many different masters they do not know what is to be done, they do not come at first for they know not their shepherd. We have only one shepherd, He is ever ours, but we must follow Him to be His sheep and He is our shepherd.

Do we find our sheep have much contention? "No!" Let us examine our-

selves, do we have much contention or strife?

Only by pride cometh contention. "Beware," when we have contention there is pride.

(John 10:1) "Verily verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

There are those which climb up some other way. Let us ponder over these things that we may keep the commandments of our Lord and Savior Jesus Christ.

Let us take notice to the second verse. "But he that entereth in by door is the shepherd of the sheep." What must we do to enter in by the door? Just follow Him, and do what he sayeth. This is our duty if we profess to be one of Christ's sheep.

He is our example. (John 13:15) "For I have given you an example, that ye should do as I have done unto you." We should humble ourselves before Him.

We can find no where in the thirteenth chapter of John that Christ washed the disciples feet because

they were dusty, any man that speaketh thus, is trying to climb up some other way.

What Christ hath written He hath written. He gave us the commandments to do them, literally and not spiritualize them as some do.

We follow Christ as sheep by keeping His commandments. We as Christ's sheep do these commandments and we shall be an example to those who are not in the ark of safety.

"And when he putteth forth his own sheep, he goeth before them and the sheep follow him: for they know his voice and stranger will they not follow, but will flee from him for they know not the voice of strangers." If we love the Lord our God and do His commandments we will hear Him, for we know Him, because He is our shepherd and He knoweth His flock.

Jesus sayeth unto us, "I am the door, by Me if any man enter in, He shall be saved, and shall go in and out and find pasture."

If we harken unto His calling we shall follow Him and we will be able to receive understanding. It

is a pleasant and a happy life to serve our Lord and Master Jesus Christ; to follow Him more steadfastly as sheep.

"The thief cometh not but to steal, and to kill and to destroy. I am come that they might have life, and that they might have it more abundantly." Our sheep have life but not forever. Do we have life forever? We have that promise of eternal life, and everlasting life, our earthly bodies shall vanish away, but a new body will be given unto us which will be perfect.

"I am the good Shepherd, the good Shepherd giveth His life for the sheep."

We may think we give close attention to our sheep as a shepherd, but nevertheless Christ careth day and night for His sheep, He watches over them at all times, and if any go astray He seeketh until He find.

"But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep."

Some of us who are hired

men, do not care for the things that we ought to, we are more as the hireling of the sheep in John 10:12, we care not for the things as we ought; when a thief cometh we are apt to flee because we are hired men and do not own the sheep.

Let us ponder these things in our heart that we might be more concerned about our duties.

"The hireling fleeth, because he is an hireling and careth not for the sheep." "I am the good shepherd and know My sheep, and am known of Mine." Christ is our shepherd and He knows His sheep and we know Him, if we keep His commandments. It is a joy to us to know that we have a true shepherd.

"As the Father knoweth Me, even so I the Father; and I lay down my life for the sheep."

Christ careth much for the sheep for He lay His life down for us. We ought to be more concerned about our shepherd which is Christ the Lord, so ought we to love one another as sheep of Christ.

"And other sheep have I which are not of this fold; them also I must bring, and

they shall hear My voice, and there shall be one fold and one shepherd." This 16th verse of John, 10th chapter, tells us plainly that there will be one sheepfold, when we shall see Him. Brethren, let us take heed lest we be not of this fold.

Christ sayeth, "Therefore doeth My Father love Me, because I lay down My life that I might take it again." God loved His Son so highly that God hath highly exalted Christ, our Savior, gave Him a name that is above every name.

"That at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth." (Philip 2:10.) Here we see that we should bow on our knees in prayer, this is the will of the Lord our Savior. But the world does not bow on their knees because they are too proud, they will not humble themselves before Christ. We can not take the life of Christ from Him for He sayeth, "No man taketh it from me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I

received of My Father." (John 2:18-21) "Then answered the Jews and said unto Him, what sign shewest Thou unto us, seeing that Thou doest these things? Jesus answered and said unto them, destroy this temple and in three days I will raise it up. Then said the Jews, forty and six years was this temple in building, and wilt Thou rear it up in three days? But He spake of His own body."

Our dear Shepherd hath done many wonderful works which the Jews did not understand, many sayings of which Christ hath spoken of, but let us harken unto our Savior that we may understand and grow in grace and the knowledge of His truth.

Justus, Ohio.

FAITH?

Quite a stir is being made about the recent questionnaire sent to Chicago ministers and their astonishing response. Among other things, these responses indicate that:

The majority of Chicago ministers register their disbelief in a personal devil.

Sixty per cent believe in angels.

Forty-one per cent doubt the existence of heaven.

Fifty-two per cent either disbelieved in a judgment day or refused to commit themselves on this question.

Eighty per cent opposed the idea of hell "as a place of burning."

Only fifteen per cent remained true to the Genesis account of the creation, the rest giving voice to evolutionary ideas.

From these facts it is evident that Chicago is a fruitful field for missionary effort, and that the place to begin is with these "blind leaders of the blind" who are betraying their trust by their heterodoxical beliefs. And so long as the leading universities and religious seminaries are in the hands of leaders whom we recognize as "Modernists" we may expect this flood of infidel oratory to keep on pouring out over the majority of the pulpits in our popular churches. America needs a revival.

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* **NEWS ITEMS** *
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PLEASANT RIDGE

The Pleasant Ridge quarterly council was held February 10, 1934, conducted by our Elder, Bro. Koch. Delegates elected to District meeting were Bro. Koch and Bro. Hostettler, with Bro. Charles Smith and Bro. D. O. Fackler alternates.

It was decided to hold our love feast the last Saturday of May or the 26th. All day meeting and a hearty invitation is extended to those who can be with us.

Ethel Rush.

As ye would that men should do to you, do ye also to them likewise.

THE RENEWING OF OUR MINDS

Zora Montgomery

There is only one way of which I know that the Bible tells us we can be transformed from the world. We find that in Rom. 12:2. "And be not fashioned according to this world; but be transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." Here we are plainly told to be transformed by the renewing of our minds. It would be well to read the entire chapter, because it is mainly a description of the make-up of the mind of any one who is striving to live the Christ life.

We are not told that we can be transformed from the world by attending church regularly and always on time, by dressing modestly, by giving to the poor, or by doing any other acts of kindness. However, if we renew our minds according to the will of God, we will do these things. We cannot, then, help from doing them. We have certain scriptures that tell us to do

these things. "Not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." (Heb. 10:25.) "In like manner, that women adorn themselves in modest apparel, with shamefastness and soberiety, not with braided hair, or gold or pearls or costly raiment," (I Tim. 2:9). "The righteous taketh knowledge of the cause of the poor; the wicked hath not understanding to know it." (Prov. 29:7.) "And be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you." (Eph. 4:32.) Many other scriptures we have on the same subjects, but we are not told in these scriptures that we can be transformed from the world by simply doing these things. We must do more. We must have our minds renewed, else doing these things alone will accomplish very little, or nothing at all.

Paul says in I Cor. 13:1-3, "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass,

or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge, and if I have faith so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." The remainder of the chapter goes on to describe what kind of a love this is.

If we do any of these things without this kind of love for God and His children, it profits us nothing. We cannot have this love without the renewing of our minds from what our minds were when we were of the world. Neither can we renew our minds without this love. God gives us the gift of one at the same time, and in the same degree, that He gives the gift of the other.

To renew our minds we must have a pure motive in view. All work is not pleasing unto God simply because of a pure motive, but all work must be the kind He has commanded, with a pure motive, to be pleasing unto Him.

There is yet another

clause in (Rom. 12:2) that tells us why we should desire to be transformed from the world. We must not desire to be transformed that we, ourselves, may be honored in any way, but this clause says, "That ye may prove what is the good and acceptable and perfect will of God." I fear that this clause is many times overlooked, but it is just as important as any clause in the entire chapter. We must desire to be transformed in order that we, by our lives, may show unto the world what is the will of God. We must be transformed that we might show unto the lost and dying people of the world that God is willing and anxious to save them from their sins. When we let God instill this love into our hearts, our minds will also be renewed, for we will then have no pleasure in thinking of worldly things.

We renew our minds by thinking new thoughts, just as we renew our buildings by replacing old and decayed timbers with new and good timbers and by applying new paint. Just so, we must put away the old and filthy thoughts and think clean thoughts. It

would be very unwise to scratch off paint from a building and then apply a worthless paint. So is it, also, unwise to put away our old thoughts and then to think the same old worthless thoughts over again. Paul tells us in Phil. 4:8 on what things to think.. "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things."

Unlike the repairing of buildings, if we simply begin thinking pure and noble thoughts, God will destroy our old, filthy thoughts for us. We need not bother about them. By our thinking of such things as Paul tells us in Phil. 4:8 God makes them to become a part of us. "As he thinketh in his heart so is he." (Prov. 23:7.)

You readers, who have read Nathaniel Hawthorne's story of "The Great Stone Face," will remember how Ernest, the principal character of the story, watched

daily the Great Stone Face in the mountains, trying to find its likeness in some human being, until he, himself, finally became the likeness of this Great Stone Face. We become like what we most admire and love to think about.

If we think all good thoughts we will have nothing but good thoughts to tell to others. "Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear." (Eph. 4:29)

We can prove to the world what is the good and acceptable and perfect will of God," by thinking and talking of the good deeds of others, rather than by thinking and talking of their evil deeds. Satan is pleased when we circulate the evil deeds of people because he is the originator of these evil deeds, and he wants others to be influenced by them. God is pleased when we tell of the good deeds of others because He is the author of all good and He knows that the influence of good deeds will be far reaching. We cannot prove what is the

good and acceptable and perfect will of God by trying to lift ourselves up by marring the reputation of another. We never can lift ourselves up, no matter how much we try. We must ask God to lift us up, in His sight only, and He will never do that by lowering another. His desire is to lift all up. We deceive ourselves when we think we are showing how much better we are than another person by exposing his evil deeds. We are then seeking the praise of men rather than of God, and from them shall come our reward (if we get any). From whom do we wish to receive our reward, from men or from God?

With the evil surroundings all around us, it is not an easy task to renew our minds. It takes a continual striving—such as is told of in Luke 13:24. "Strive to enter in at the strait gate; for many I say unto you, will seek to enter in and shall not be able."

We cannot enter in at this strait gate with a conglomeration of evil thoughts upon our minds. Anyone who has no control over his thoughts is simply drifting, not striving. It is, as I not

so long ago heard a certain minister say in his sermon, "We cannot drift into heaven; we must strive if we get there."

But our striving alone will not renew our minds. We must ask God to help us and trust Him that he will help us. We must strive to keep our eyes fixed on Jesus, turning neither to the right nor to the left, and then He is sure to guide our thoughts for us. We must not ask Him only once to help us and then forget about it and look in other directions. We must think of Him in all that we do and say and of how He is willing and anxious to help us. We must trust and obey Him in all things. Just to the extent that we do this, will He help us to renew our minds.

The person out in the world cannot renew his mind until he accepts Jesus as his Savior. It is impossible for him to transform himself from the world, because he is not willing to obey Jesus. It is impossible for him to renew his mind, "but with God all things are possible." (Matt. 19:26.) "I can do all things through Christ which strengtheneth me." (Phil. 4:13.)

May we each one never grow weary in striving to keep our eyes fixed on Jesus and let Him help us to renew our minds, "that we may prove what is the good and acceptable and perfect will of God." "And let us not be weary in well doing, for in due season we shall reap if we faint not." (Gal. 6:9.)

Ankenytown, Ohio

A MORNING PRAYER

Let me today do something that
shall take

A little sadness from the world's
vast store,

And may I be so favored as to make
Of joys; scanty, seem a little more.

"I like the man who faces what he
must,

With step triumphant and a heart
of cheer;

Who fights his daily battle without
fear,

Sees his hopes fail, yet keeps un-
faltering trust,

That God is god, that somehow,
true and just

His plans work out for mortals,
he alone is great

Who by a life heroic conquers fate."
—Selected.

And he saith unto them,
But whom say yet that I
am? And Peter answereth
and saith unto him, Thou
art the Christ.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of His Father with the holy angels.

ADULT SUNDAY SCHOOL LESSONS—SECOND QUARTER

- April 1—Acts 8:24-40.
 April 8—Acts 9:1-22.
 April 15—Acts 9:23-43.
 April 22—Acts 10:1-19.
 April 29—Acts 10:19-48.
 May 6—Acts 11:1-18.
 May 13—Acts 11:18-30.
 May 20—Acts 12:1-25.
 May 27—Acts 13:1-37.
 June 3—Acts 13:37-52.
 June 10—Acts 14:1-28.
 June 17—Acts 15:1-21.
 June 24—Acts 15:22-41.

PRIMARY SUNDAY SCHOOL LESSONS

- April 1—A Wicked City Destroyed.
 Gen. 19:1-26.
 April 8—Abraham Obeys God and
 Offers Isaac. Gen.
 22:1-18.
 April 15—Jacob Deceives His
 Father. Gen. 27:1-29.
 April 22—Jacob's Wonderful Dream.
 Gen. 28:10-22.
 April 29—The Meeting of Jacob and
 Esau. Gen. 33:1-17.
 May 6—The Boy Joseph and His

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 June 3—Pharaoh's Cruelty to
 God's People. Exodus
 1:8-14, 22.
 June 10—How the Baby Moses Was
 Saved. Ex. 2:1-10.
 June 17—Moses and the Burning
 Bush. Ex. 3:1-10.
 June 24—Review. Gen. 19:1; Ex.
 3:10.

BIBLE MONITOR

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No. 7

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE NEW BIRTH

One of the most vital things in connection with the Christian life is the "New Birth." In fact, without it there can be no Christian life. The importance of this matter is indicated by the numerous passages of scripture dealing with it, a few of which we call attention to. The words of Jesus as given in John 3:3 are, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God," and again in verse seven "ye must be born again." This is positive teaching given by the Author, Vindicator and Perfector of Christianity. Given so clearly and definitely, certainly no one seeking the truth would question it, especially so since "He taught them as one having authority, and

not as the Scribes." (Matt. 7:29.) Then too, Jesus at another time said, "He that rejecteth and receiveth not My words, hath one that judgeth him; the word that I have spoken shall judge him in the last day." (John 12:48.)

The question naturally arises, what is the "New Birth?" In answer to this we refer to the words of Jesus in John 3:5, "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." Here we are clearly taught that this new birth consists in being "born of water and of the spirit." For more light on this phase of the subject we turn again to the words of our Master, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.)

From this and other like passages we believe in order to be born of water and of the spirit we must be baptized as the scriptures teach. John the forerunner of our Saviour recognized this. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins." (Mark 1:4-5.) Then again, John testified saying, "I indeed baptize you with water; but He (Jesus) shall baptize you with the Holy Ghost." (Mark 1:8.)

Peter understood the matter in like manner as indicated in Acts 2:38, "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

In this passage sufficient is given to convince us that baptism that is entered into in the right frame of mind and administered in the proper order, is, the new birth, for we are thus born

of water and of the spirit. The formula as given by Christ for this baptism is, "baptizing them in the name of the Father and of the Son, and of the Holy Ghost." (Matt. 28:19.)

How is this new birth brought about?

"Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever," (I Peter 1:23.) Here we notice this new birth is to be brought about by the "word of God." "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth." (John 1:14.) It can easily be seen from this, if we are to be born again, it must be through Jesus Christ our Lord. He it is that has given instruction as we have previously stated, which will result in the "New Birth" in the life of the individual who humbly accepts and obeys in honesty and sincerity.

What is the new birth for? Again we turn to the words of Jesus, "That which is born of the flesh is flesh; and that which is born of

the Spirit is spirit." (John 3:6.) We have all been born of the flesh and fallen heir to that carnal nature, "For all have sinned and come short of the glory of God." (Romans 3:23)

Inasmuch as that carnal nature is not subject to God neither indeed can be, (Romans 8:7) it stands to reason that if we are to become spiritual we must be born of the Spirit, for "that which is born of the Spirit is spirit." This new birth is necessary that we may have new life—spiritual life. Whenever there is birth there is a separation. The new birth separates us from the world.

It is there that the blood of Jesus is applied and we receive remission of sin and the gift of the Holy Ghost. By the new birth we are transplanted into a new kingdom, the kingdom of our Lord and Saviour Jesus Christ wherein we can walk in newness of life. In baptism we put off the old man "and put on the new man which is renewed in knowledge after the image of Him that created him." Through the new birth we become new creatures. In connection with this subject

it can be seen that it is necessary on our part in order to attain the desired result, to be obedient in every detail to scriptural teachings in regard to faith, repentance, confession, baptism, etc.

Many of these vital matters are totally ignored by the great majority of professed Christendom, which no doubt accounts for the deplorable conditions existing.

"Verily, verily, I say unto you, the hour is coming, and now is when the dead shall hear the voice of the Son of God; and they that hear shall live." (John 5:25).

"Ye must be born again," saith the Son of God, will we not hear, and live?

FOREWORD

In this issue we are beginning a series of articles by Elder B. E. Kesler, former editor of the Monitor. Brother Kesler is contemplating having this material put up in tract form for wider distribution. He has put considerable time, study and effort upon this work and it speaks for itself; suffice to say that the material is put up in such a

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way that it should be convincing to anyone sincerely seeking the truth—Editor.

INTRODUCTION

Kind reader, I will have been in the ministry 50 years in August 1934. I am now 73 years old—not long to stay here. So I am writing a few tracts to leave with you when I am gone. Can you conceive of any reason why I should want to mislead you? No? Then will you read this tract with as honest desire to know the truth on this subject, as I am to impart it? That is all I ask.

The form of baptism herein taught is universal in its acceptance. It will pass any where. With triune baptism, you can be taken into fellowship in almost any church any where without re-baptism. A few would not accept it, but not because it is triune baptism. So if you want to play safe, why not accept a baptism that no one questions?

No church in existence today can trace connection back to the apostolic age without going through churches that practiced triune baptism.

Tracts on other subjects to follow this.

B. E. Kesler.

WHY TRIUNE BAPTISM?

B. E. Kesler

I

Triune means threefold, or three in one, as the triune God, which means the God-head is three in one, being composed of the three, Father, Son and Holy Spirit. This is trinity in unity and unity in trinity.

This combination obtains in the natural, as well as the spiritual world. Thus, man is composed of spirit,

soul, and body. (I Thes. 5:23.) Illumination of the world is by the sun, the moon and the stars. Air is composed of oxygen, nitrogen and hydrogen. Climate is the combined effect of heat, light and moisture. The universe consists of earth, air and sky.

Each of these is trinity in unity and unity in trinity, which means three in one, the one composed of the three.

So in the spiritual world; the Godhead is Father, Son, and Holy Spirit. Three in one, the one composed of the three. Three bear record in heaven, the Father, the Word, and the Holy Spirit. (I Jno. 5:7.) These three are one, composed of the three. Three bear witness in earth, the spirit, the water, and the blood. These three agree in one. (I Jno. 5:8.) This is trinity in unity, or three in one, the one being composed of the three.

So in triune baptism, we have trinity in unity, three immersions in one baptism, the one baptism composed of the three immersions, which is in strict harmony and agreement with the triune Godhead into each

name of which we are commanded to baptize. (Matt. 28:19.) And is also in perfect accord with all those other examples given above showing trinity in unity, and unity in trinity. Three in one, the one composed of the three.

This triune baptism is one baptism, in the same sense in which the triune God is one Godhead. Not three baptisms, but one baptism, just as the triune Godhead is not three Godheads, but one Godhead. And just as man is composed of spirit, and soul, and body, is not three men, but one, made up of the three.

Were we commanded to baptize into the Godhead, or name of the Godhead, a single immersion would do, but, since we are commanded to baptize into each name of the Godhead, the Father, the Son and the Holy Spirit, a triple immersion is required, and this is triune baptism.

This triune baptism is known in theology and church history as trine immersion, which is performed by dipping or immersing the candidate three times forward while kneeling in the water, once in the name of

the Father, once in the name of the Son and once in the name of the Holy Spirit as commanded. (Matt. 29:19.)

In this way, approximately 15 of every 16 immersed persons, in the world today, have been baptized, so that trine immersion carries a ratio of 15 to 1 as against single immersion in the world today. If this is questioned get the statistics and compare and note the results.

II

We are commanded to "baptize into the name of the Father, and of the Son, and of the Holy Spirit," (Matt. 28:19) and this means triune baptism, or trine immersion as the form of baptism. It may be noted here that this is the only place in the Bible where Jesus taught how to baptize, e i., the form of baptism. The mode, immersion, is taught wherever baptism is mentioned. This form is also taught by inference and harmony in a number of other places.

This formula given by Christ teaches triune baptism or trine immersion which means an immersion into each name of the Holy

Trinity. This will be readily seen by analogy.

This formula reads: "Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." The number of acts in such sentences is shown by the number of the prepositional adverbial phrases, which, in this case, is three. 1. "Into the name of the Father. 2. (Into the name) of the Son. 3. (Into the name) of the Holy Spirit." By analogy and in harmony with this we have: "A superscription also written over Him in letters of Greek, and (in letters) Latin, and (in letters) of Hebrew." (Luke 24:38.)

How many prepositional adverbial phrases? Three. How many acts of writing? Three. So three acts in baptism. Also we have, "He (Moses) showed signs in the land of Egypt, and in the Red Sea, and in the wilderness," (Acts 7:36.) How many prepositional adverbial phrases? Three. How many acts of showing signs? Three. Just so three acts in baptism.

Again we have: "The acts of David, behold, they are written in the book of

Samuel the seer, and in the book of Nathan the prophet, and the book of God the seer." (I Chron. 29:29.) How many prepositional adverbial phrases? Three. How many writings of the acts of David? Three. In like manner we have three acts in baptism.

Another analogous construction reads: "Then thou (Moses) shalt put it (the blood) upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot." (Ex. 29:20.) How many prepositional adverbial phrases? Four. How many acts of applying the blood? At least four. Just so in baptism, as many acts as adverbial phrases in the formula, which are three.

Furthermore, we have, "So the people made booths in their courts, and in the courts of the house of God, and in the streets of the water gate, and in the street of the gate of Ephraim." (Neh. 9:16). How many prepositional phrases? Four. Likewise as many acts in baptism as adverbial phrases in the formula

which are three. See also Jer. 32:44.

All these and like constructions teach a repetition of action. The number of repetitions being indicated by the number of prepositional adverbial phrases, which in the case of baptism is three.

Should a sentence be framed that seems to conflict with these to weaken their force in support of trine immersion, remember these are Bible and are identical in construction and teach repetition of action, and whatever conflicts with them is not Bible.

In addition, suppose we recite the commission giving it in the wording of Matthew, and of Mark and of Luke. How many times do we recite it? Three. For there are three prepositional adverbial phrases. Again, I write my name in the book of Matthew, and of Mark, and of Luke. How many times do I write it? Three. The language requires it. So to baptise into the name of the Father and of the Son and of the Holy Spirit, the language requires three separate acts or immersions.

This may be given also:

"Many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, and with Isaac, and with Jacob, in the kingdom of God." (Lu. 13:29; Matt. 8:11.)

Just as seen above, so in this case, it takes four acts to come from the four points of the compass and the four prepositional adverbial phrases show it. So likewise for four companies to sit down requires four separate acts, and thus harmonizes beautifully with the three immersions in triune baptism, as taught in the baptismal formula.

AN ENEMY

B. F. Masterson

"He that overcometh, the same shall be clothed in white raiment and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." (Rev. 3:5.)

Three things stand out plainly in the text. The enemy, the conflict and the trophies.

"He that overcometh." Of course if the Christian overcomes there must be a

foe against whom he has gone forth to battle.

Let us notice one of the foes that is constantly standing out in the scripture as an antagonist to the nobler and spiritual life and in conflict with which the spiritual life must win its triumph, is the world. Christ said, "My kingdom is not of this world." (John 18:36.)

It is purely spiritual and divine, if it had been of a secular nature then His servants would have contended, they would have opposed force with force as kingdoms of this world do.

The spirit of God is not comparable with the spirit of the world, for Paul said, "Now we have received not the spirit of the world but the spirit which is of God." (I Cor. 2:12.)

How strange it is that people professing Christianity can suppose that with a worldly spirit and their lives governed by worldly maxims, they can be in favor with God. When James said, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." John

the beloved, writes to the old, to the young and the children, not to love the world neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life is not of the Father, but is of the world. (I Jno 2:15-16.)

It seems that the aged Christian should not become so much attached to what he has accumulated in his life time, but we have learned from observation that covetousness gets the better of some. "Ye fathers love not the world." The things that are in the world, its profit, pleasures and honors have a strong allurements for youth, therefore ye young men love not the things of the world. The Bible doth not make any allowance for the young because their desires are stronger for the things of the world, but their faith needs to be tested as well as that of the older. The stronger the opposition the more glorious the triumph. "For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of

life," Always bear in mind that lusting is the origin of sin. Hence all sins can be traced, not to the flesh, but to the lust of it; not to the eyes but to the lust of the same; not to the life, but the pride or the vain glory of life.

Paul said, "Be not conformed to this world, be not worldly." But be ye transformed, be ye spiritual which keeps the former under subjection. This foe cannot be the external world of air, sky, clouds, sea and landscape. God doth not require of me to close my senses against the beautiful world of nature.

David entwined in his songs, sun, moon and stars, hills, mountains and valleys, rivers and seas with which to magnify His maker, Jesus delighted in nature and He drew lessons in His teaching from nature. In His sermon on the Mount He entwined the lily of the field and the birds of the air. Nor is this world against which the Christian is to fight the world of society and fellowship of fellow beings, man in the past ages have separated themselves and become hermits in order to

serve the Lord more fully, but we have learned better the meaning of our Lord's prayer for His disciples, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

Nor can this antagonistic world be that of rightful pleasures and recreation. Keep in mind the example of our Lord and Master, He did not shut himself out from society, he attended a marriage feast, a feast in Matthew's house, the publican and in Zaccheous' house, but He did not attend these feasts to gratify the fleshly lusts, His object was to do good.

Well, what then, is the world against which the Christian is to fight?

It is not so much this or that or the other thing, as it is a prevailing spirit in the use of things. Worldliness is determined by the spirit of a life, not the objects with which life is conversant. It is not the flesh, nor the eye, nor life which is forbidden, but it is the lust of the flesh, the eyes and the vain glory of life.

It is not so much that which is without, but that which is within. Within

the churches, yes, deeper than that. Let James point out the stronghold of the enemy, "Every man is tempted when he is drawn away of his own lust and enticed. Then when lust has conceived it bringeth forth sin and sin when it is finished bringeth forth death."

Here we find the battlefield where the devil is entrenched back of the lusts of the flesh, and the eyes and vanity. "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:6.) (See I Peter 4:1-2.)

"If ye live after the flesh ye shall die, but if ye through the spirit do mortify the deeds of the body ye shall live." (Rom. 8:13.) This was Paul's battlefield. He said, "I keep under my body, bring it into subjection." (I Cor. 9:27.) His method to overcome the foe was to be filled with a Christ-like spirit and tempter, where Paul said, "I keep under my body," in the Greek it implies a fight, he pounds it black and blue.

The way to cast out these vain desires is to be filled with a desire for heavenly things. The two spirits cannot dwell together, we will hate the one and cling to the other.

Peter said, "Abstain from fleshly lusts which war against the soul." (I Pet. 2:11.) Enter ye into the conflict with courage and humble boldness. Ye young members, you have no license to give way to youthful lusts, because you are young.

Older members enter into the battle and subdue your worst foe, the evil lusts, and there will be an end to strife and jealousy in the church and love and humility prevail, which are some of the trophies you will gain. A trophy is that which one recovers on the field of triumph.

Purity is another trophy. "He that overcometh shall be clothed in white." An emblem of a pure life. Citizenship in heaven is another trophy, "He that overcometh." "I will not blot out his name out of the book of life." And the most precious, a welcome introduction by the Son to the Father. "I will confess his

name before my Father and the Holy Angels." It is worthwhile to engage in this conflict to subdue the sinful lusts and enjoy the trophies.

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QUOTATIONS FROM ANCIENT WRITERS ON THE MARK OF THE BEAST

O. C. Cripe

Irenaeus who was living at the same time that Polacarp, Bishop of Smyrna, but much younger. He says that when he was a boy, he saw Polacarp, who was very old at that time. Polacarp is supposed to have been a disciple of John the Apostle.

Irenaeus wrote about A. D. 180. He says: "It is therefore more certain and less hazardous to await the fulfillment of the prophecy than to make surmises and casting about for any name that may present themselves, inasmuch as many names can be found possessing the number mentioned; and the same question after all will remain unsolved. For if there are many names found possessing this num-

ber, it will be asked which among them shall the coming man bear. It is not through the want of names containing the number of that name, that I say this, but on account of the fear of God, and zeal for the truth; for the name Evanthas, contains the required number, but makes no allegation regarding it. Then also, Lateinos has the number six hundred sixty-six; and it is a very probable solution, this being the name of the last kingdom of the four seen by Daniel.

"For the Latins are they who at present bear rule; I will not, however, make any boast over this coincident. Teitan, too, among all the names which are found among us, is rather worthy of credit. For it has in itself the predicted number, and is composed of six letters, each syllable containing three letters; and the word itself is ancient and removed from ordinary use; for among our kings we find none bearing this name Teitan, nor have any of the idols, which are worshipped in public among the Greeks and Barbarians this appellation, and besides this it is an ancient name,

one worthy of credit of royal dignity, and still further a name belonging to a tyrant. Inasmuch then as this name Teitan, has so much to recommend it, there is a strong degree of probability, that among the many names suggested, we infer that perchance he who is to come shall be called 'Teitan.'

"We will not however incur the risk of pronouncing positively as to the name of the anti-Christ. For if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by him who beheld the apocalyptic vision. For that was seen no very long time since, but almost in our day, towards the end of Domitian's reign.

"But he indicates the number of the name now that when this man comes we may avoid him, being aware who he is; the name however, suppressed, because it is not worthy of being proclaimed by the Holy Spirit. For if it had been declared by Him, he (anti-Christ) might perhaps continue for a long period. But now as he was and is not and shall ascend out of

the abyss and goes into perdition, as one who has no existence; so neither has his name been declared, for the name of that which does not exist is not proclaimed.

"But when this anti-Christ shall have devastated all things in the world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire; but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day."

Ante Nicene Fathers, Vol. 1, pages 559, 560.

Hippolytus

Hippolytus was a bishop and was supposed to have been a disciple of Irenaeus. He wrote about A. D. 220. In relation to the mark of the beast of Rev. 13 he says:

"But as it is incombent on us to discuss this matter of the beast more exactly, and in particular the question how the Holy Spirit has also mystically indicated his name by means of a number, we shall proceed to

state more clearly what bears upon him. John then speaks thus: 'And I beheld another beast coming up out of the earth and he had two horns like lamb, and he spake as a dragon. And he exercised all the power of the first beast before him; and he made the earth, and them which dwelt therein to worship the first beast whose deadly wound was healed, and he did great wonders, so that he madeth fire come down from heaven upon the earth in the sight of men and deceiveth them that dwell upon the earth, by means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound of a sword and did live. And he had power to give life unto the image of the beast, that the image should both speak and cause that as many as would not worship the image of the beast, should be killed. And he causeth all, both small and great, rich and poor, free and bond to receive a mark on their right hand or in their forehead; and that no man might buy or

sell, save he that had the mark, the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred, three score and six.' (Rev. 13:11-18.)

By the beast then coming up out of the earth, he means the kingdom of the anti-Christ; and by the two horns, he means him and the false prophet after him. And in speaking of the horns being like a lamb, he means he will make himself like the Son of God, and set himself forward as king. And the term he spake like a dragon, means that he is a deceiver and not truthful. And the words, he exercised all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed, signifying that after the manner of the law of Augustus by whom the Empire of Rome was established, he too, will rule and govern, sanctioning everything by it. And taking greater glory to himself, for this is the fourth beast,

whose head was wounded and healed again, in its being broken up or even dishonored and partitioned into four crowns, and he (anti-Christ) then shall have knavish skill to heal it and restore it.

For this is what is meant by the prophet when he says: "And he will give life unto the image, and the image of the beast will speak." For he will act with vigor again, and prove strong by reason of the laws established by him, and he will cause all those who will not worship the image of the beast to be put to death.

Here the faith and the patience of the saints will appear, for he says: "And he will cause all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their forehead; that no man might buy or sell, save he that had the mark, the name of the beast, or the number of his name."

But now we shall speak of what is before us. For such measures will he too, devise, seeking to afflict the saints in every way. For the prophet and apostles says: "Here is wisdom, let him that hath understand-

ing count the number of the beast; for it is the number of a man, and his number is six hundred three score and six."

With respect to his name, it is not in our power to explain exactly, as the blessed John understood it, and was instructed about it, but only to give conjectural account of it, for when he appears, the blessed one will show us what we seek to know. Yet as far as our doubtful apprehension of the matter goes we may speak. Many names indeed we find, the letters of which are the equivalent of this number; such as for instance the word Teitan, an ancient and notable name; or Evanthas, for it too makes up the number, and many others which might be found. But as we have already said, the wound of the first beast was healed, and he, the second beast, was to make the image speak, that is to say, he should be powerful; and it is manifest to all that those who at present still hold the power are Latins.

If then, we take the name of a single man it becomes Latinous. Wherefore we ought neither to give it out

as if this were certainly his name, nor again, ignore the fact that he may not be otherwise designated. But having the mystery of God in our heart, we ought to fear to keep faithfully what has been told us by the blessed prophets in order that when those things come to pass we may be prepared for them and not be deceived, for when the times advance, he too of whom these things are said will be manifested.

Ante Nicine Fathers, Vol. 5, pages 214, 215.

Salida, Calif.

THE LAST DAYS OF VOLTAIRE

Voltaire's family name was Arouet, but following custom, he was named Voltaire, after the estate of his mother. His early education was entrusted to the Jesuits, an order within the Roman Catholic church. After he pursued a course in law, which was soon abandoned for a course in literature. He became a popular writer and speaker, largely because of his wit and brilliancy, and was a favorite in the society of Paris. About this time he

took the name of Voltaire, and became known as champion of infidelity and atheism, opposing and denouncing priestcraft and Christianity. Able men met Voltaire's arguments against religion and the Bible, but his most effective weapon against Christianity was ridicule. It is strange that men will boldly meet opposition that may come to them in the way of argument or physical force, and wilt and wither under scorn and ridicule. Voltaire took advantage of this prevalent weakness of humanity and made use of it in his tirades against Christ and His teachings. His denunciations against Christ were of the most bitter nature. He often closed his letters to his friends with the words, "Crush the wretch."

During a long life Voltaire continually treated the Holy Scriptures with contempt, and endeavored to spread the poison of infidelity throughout the world. How he spent his last hours have been a matter of interest to all the Christian world, and even to wicked and unbelieving men. An account by Abbe

Bareul, author of "The French Clergy," has been translated from the French in "Simpson's Plea for Religion."

It was during Voltaire's last visit to Paris and in the midst of a great reception in a theater given in his honor, that he was stricken with a violent hemorrhage, which threatened his life. His condition becoming more critical after a few weeks, his friend Dr. Tronchin was sent for, who when he came found Voltaire in the greatest agony, exclaiming with the utmost horror, "I am abandoned by God and man." He said to his friend, "Doctor, I will give you half of what I am worth, if you will give me six months to live." The Doctor replied, "Sir, you cannot live six weeks." Voltaire replied, "Then I shall go to hell, and you will go with me."

The first days of Voltaire's illness, in spite of his infidel friends that flocked about him, he expressed a desire to return to the God whom he had so often blasphemed, but he found that he could not retrace his steps over the beaten path of ridicule he had

followed, and like Esau, he found no place of repentance. As Voltaire had written to a friend, "Conceal yourself from the enemy in our endeavors to crush the wretch," referring to Christ; so Christ concealed Himself from this wretched man in his dying hours.

Some twenty of Voltaire's brethren in the bonds of infidelity visited him in his apartment, and he often would curse them exclaiming, "Retire! It is you who have brought me to my present state! Begone! I could have done without you all, but you could not exist without me!" They would hear him, the prey of anguish and despair alternately supplicating or blaspheming, that God against whom he had conspired, and in plaintive tones he would cry out, "O Christ! O Jesus Christ!" The hand that once traced the sentence of an impious and reviling king seemed as if in mockery to write upon the wall, "Crush the wretch!"

In vain he turned away his head. Voltaire was facing eternity. His physicians, among whom was

Dr. Tronchin, retired in dismay, and the Marshal de Richelieu left the bedside of the dying infidel, declaring that the death of this impious man was too horrible to witness.

Where is the infidel who will say, "Let me die the death of Voltaire, and let my last end be like his?"—E. C. Worcester, in Good Tidings.

OBITUARY

Emery David Fiscel, son of David and Mary Fiscel, was born at Franklin Grove, Ills., July 17th 1864. He died at his home near Yale, Ia., Tuesday morning, February 13, 1934 at the age of 69 years, 6 months and 27 days. When the deceased was about eight years of age he came to Guthrie county with his mother, making their home with his sister and husband (better known as Aunt Kate and Uncle Mose) who lived east of Yale.

He was united in marriage to Evelyn Henry on November 13, 1884, near Yale, Ia. To this union five sons were born: Fred, who died August 24, 1887; Ralph R. of Yale; Guy E. of Perry; Joy W. of Nevada, Ia.; and Warren H. of Panora.

In the year 1887 he felt the call of the Master to service and he united with the Dunkard Brethren at Panora. It having been the church of his ancestors. Realizing the possibilities in his Christian service he was elected to the ministry in the church of his choice

in October, 1901. Since that time he has been ever ready to assist in any services not only in his own church but any other. Many marriages, funerals and baptismal services has he conducted. His work in the church was always his greatest pleasure—the distance was never too far or the load too heavy for him to go at any time.

He had been in poor health for the past two years and since October has been confined to his home. About three weeks ago he was taken to the hospital at Iowa City where the best medical aid was given. Granting his wish he was brought home two weeks ago, and from that time on rapidly grew weaker. Realizing his condition he asked for his boys, who came and were by his bedside until the end. He was a most patient sufferer. A loving devoted companion and father who was ever ready to sacrifice himself to the service of his family.

He leaves to mourn their loss his devoted wife, four sons and one brother, Charles, of Yale, who is the only surviving member of the family of seven children. Seven grandchildren, one great grandchild and a host of other relatives and friends also mourn their loss.

Funeral services were held at the Dunkard Brethren church in Yale Thursday afternoon, February 15th, conducted by Eld. A. G. Fahnestock of Brunnerville, Pa., with Eld. Roscoe Royer and Eld. John Hawbaker assisting. Burial was in the cemetery north of Panora.

Bro. J. C. Barcus,
Yale, Ia.

PLEVNA, IND.

We, the Plevna Dunkard

Brethren, held our quarterly council Saturday evening, March 19th with our Elder, Bro. J. P. Robbins presiding.

Services were opened by Bro. Emanuel Koonen, who read Rom. 15:1-21 and commented on same. After which we were led in prayer by Bro. Koonen. Bro. Robbins then took charge of the meeting. Eight members were received by letter, for which we are very grateful and heartily welcome them in our services.

One query was sent to District Meeting. Bro. Pete Lorenze and Bro. Virgil Mast were chosen as delegates to District meeting. Bro. Earl Kendall and Bro. Charles Kintner, alternates.

Bro. Robbins gave us some very good admonition in regard to the mothers teaching their children and warning them against the evils that are existing on every hand.

May God help us all to recognize our responsibilities and fulfill our duties while here on earth, that we may not be found wanting in the day of judgment.

We have Sunday School every Lord's day at 9:30 a. m., followed by preaching. Preaching every Sunday evening to which everybody is welcome.

May the Lord bless us in our efforts, and help us to live faithful.

Sister Sylvia Parker,
R. 5, Kokomo, Ind.

WALNUT GROVE, MD.

On the evening of January 4th, we met for our regular council. Bro. Birnie Shriner opened the meeting by singing, scripture reading Eph. 4, and prayer, after which

our Elder, T. C. Ecker took charge of the meeting at which time we elected our officers for the coming year. Bro. Geo. Wolf was re-elected trustee; Sunday School superintendent, Bro. Milton Cutsail; assistant, Bro. Chas. Bowers. Teachers also were elected for the various classes.

We also decided to take the last Saturday in October as a set time for our love feast. We also decided to have a series of meetings in August.

Quite a few of our members have been sick during the winter. One sister is very ill at present, not being able to speak a word since New Year's. We desire an interest in the prayers of the faithful that we may all remain faithful to the end.

M. Ella Ecker,
Taneytown, Md.

WENATCHEE, WASH.

We, the Wenatchee Dunkards, met March 2nd, for our quarterly council. Elder E. W. Pratt conducted the devotions, after which our Elder, D. B. Steele took charge of the work. We did not have much business but what we had was cared for in a Christian like manner and in love. Our Sunday School treasurer was elected.

We have decided to have our love feast on March 31. We invite all that can be with us to enjoy this service.

Bro. James Peters from Manson was with us at the council and remained with us till Sunday service. Had preaching Saturday night and Bro. Peters gave us two good messages, Saturday night and Sunday morning, for which we were all

glad and made to rejoice.

Wishing you all well and asking an interest in your prayers for our little band.

Emma Herman,
Wenatchee, Wash.

PERU, IND.

The Midway church met in regular quarterly council March 10th, with our Elder D. P. Klepinger in charge. All business was taken care of in a pleasant way.

Delegates to District Meeting are Brethren D. P. Klepinger and Marion Myers; alternates Brethren Allen Metzgar and Frank Sampson.

The December council elected officers for Sunday School and church. Bro. Chas. Butler, clerk. Frank Sampson, Sunday School superintendent; the writer retained as Monitor agent and correspondent.

In spite of the cold for a few weeks and Bro. Klepinger being sick for three weeks, the attendance in Sunday School was fine and a fine spirit of interest prevailed.

Bro. Pete Lorenze preached for us one Sunday which was much appreciated. We decided at our council to try and get some ministers to come in to assist Bro. Klepinger once in a while. So Brother minister reading this if you can make it suit to stop at Midway and help out we'll appreciate it very much.

Our love feast was set for August 25th, beginning at 2 p. m.

Martha Barnhart,
208 N. Water, St., Peru, Ind.

ELDORADO, OHIO

We, the Eldorado congregation,

met in regular quarterly council March 10, 1934, with our Elder, Bro. Lawrence Kreider in charge. Bro. Harry Bowser read Romans 12 and commented on same, also led in opening prayer.

Bro. James Petry was received in the office of the ministry at this meeting.

We elected our Sunday School officers and re-elected Elder Lawrence Kreider as our Elder. Brethren James Petry and A. B. Miller were elected as delegates to District Meeting.

We decided to have our series of meetings sometime in August and have secured Elder Theo. Myers of North Canton to be with us.

May God help that our work may be pleasing in His sight and labors not be in vain.

Mary Miller, Sec.,
West Manchester, Ohio.

GOSHEN, IND.

The Goshen church met in regular quarterly council Saturday, p. m., March 17th. The meeting was opened with song and Gal. 5 was read. Bro. A. J. Yontz led in the opening prayer.

Bro. Robbins being absent, Bro. Yontz took charge of the meeting.

As one of our trustee's time expired, Bro. J. W. Priser was elected. Delegates were elected for District Meeting. Bro. J. W. Priser and Bro. Calvin Pletcher were elected with Bro. A. J. Yontz and Bro. John Wallace, alternates.

Plans and arrangements were made for district meeting which shall take place at this church the 1st and 2nd of May.

All business was transacted in

a Christian like manner.

Please notice in this announcement just how you will be able to find the Goshen Dunkard Brethren church, should anyone be coming that has never been here before. It is about 1½ miles west from the court square in town and should any be coming by train please notify B. F. Priser, 228 Dewey Ave., Goshen, Ind.

Sister Martha E. Wallace,
R. 3, Goshen, Ind.

QUINTER CHURCH

The Quinter church is moving along harmoniously, enjoying worship each Lord's Day.

Since our last report we have lost two sisters by death, who are sorely missed from our number.

At this time we are mourning the departure of our beloved brother, Elder E. D. Fiscel, of the Yale, Ia., church. We felt he was so much needed in this district, but must submit to the Heavenly Father who doeth all things well.

On February 7th Elder Moss came over from McClave to conduct funeral services for our departed Sister Ikenberry. The remainder of the week he preached each evening. On Saturday, February 10th our regular quarterly council was held while Bro. Moss was with us. We appreciated his services.

We decided to hold our communion meeting on May 5th. An all day meeting on Saturday, communion in the evening, followed by an all day meeting on Sunday, if the Lord wills it so. We do desire and urge that all of the members that possibly can be with us in

these meetings, and especially the ministering brethren.

We need the prayers of the faithful everywhere, that we may be faithful and true to the trust He has left us.

"Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (I Cor. 15:58.)

Sister O. T. Jamison, Cor.
Quinter, Kans.

We wish to express appreciation for the fine supply of splendid manuscript that has come in of late; also the care that most of our contributors use in writing their material for the Monitor. With the quantity and quality of material now on hand we can assure our subscribers they will have a Monitor which they will enjoy reading for some months to come.

For this reason we would like to encourage our readers to send along their renewals as promptly as they can so they will not miss any issues of the Monitor. Then too, we need the money to keep the work going properly. Renew now and be a booster for a worth while cause.

—Editor.

OUR FUTURE HOME

Ruth Mellott

When we speak of home we usually mean our place of abode; where we work, play and experience joy and sorrow. But we are going to try to say something of our home after our work on earth is done for, "Here we have no continuing city, but we seek one to come." (Heb. 13:14.) "To an inheritance incorruptible and undefiled, and that fadeth not away reserved in heaven for you." (I Peter 1:4)

We, according to His promise, look for new heaven and a new earth, wherein dwelleth righteousness.

Our future home is a great subject to write about, for man's thoughts are so much lower than God's, and so with the new city Jerusalem for the apostle Paul said in writing his first letter to the Corinthian brethren (2:9), "But as it is written, eye hath not seen, nor ear heard neither have entered into the heart of man the things which God hath prepared for them that love Him." So it matters not how nice

we imagine our future home (if we love and obey Him) will be, it is still more beautiful than we can ever imagine.

Don't you think dear readers, that Jesus is the kindest, most merciful and best person that ever could have lived in this sinful world? That He should leave His beautiful home in heaven, come and die that agonizing death on the cross that you and I, too, may enjoy His home with Him. But still people are so strong in their own opinions that they won't even receive Him as their Savior. For it is going to be a very small flock compared with the flock on the broad way. Oh, yes, we are to have temptation and trials, too, but we have the kind loving hand of the Father to lead us through them all and then at the end to receive a reward so big that we can't even imagine how great. Luke 12:32 says, "Fear not little flock for it is your Father's good pleasure to give you the kingdom."

Now let us notice a little about the city. Before our good Master went away He said in St. John 14:2, "In My Father's house are many

mansions; if it were not so, I would have told you. I go to prepare a place." 3. "If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am there ye may be also."

If we obey Him then we will know if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens; for we are to meet the Lord in the air; and so shall ever be with the Lord, in that beautiful city where they need not the sun, nor the moon or the stars, for God is the Light.

When John was exiled on the lonely Isle of Patmos, away from all human, God gave him a vision or a better hope for the hereafter by showing him what He had prepared for him, and all who love His appearing.

We have this record from John in Rev. 21. Please read. The city twelve thousand furlongs or 1500 miles long, wide and high, has a wall both great and high of jasper with twelve gates of twelve pearls. Each gate of a different pearl. The gates shall ever

be open, for there we are to be free from fear and temptation. The city hath twelve solid foundations, each one made of a precious stone, representing the twelve apostles of the Lamb. The street of the city is of gold so pure that it is as transparent glass.

Dear readers let's strive that we may have our part of joy in this beautiful city that God hath prepared for them that love Him. Where God Himself is the light and there will never be any more deaths, sorrow, pain or even night for the former things are passed away. There to sit down with Abraham, Isaac and Jacob and all the redeemed from the earth. What a wonderful reunion that will be in a day without an end.

I sincerely hope that each reader of this article may feel the great reward beyond the grave and press on strongly toward the mark for the prize of the high calling of God in Christ Jesus.

(Matt. 7:13-14) "Enter ye in at the straight gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in

thereat: Because strait is the gate and narrow is the way, which leadeth unto life and few there be that find it."

What is going to become of those that do not find it? Why they will be thrown into that lake that burneth with fire and brimstone which is the second death, and the smoke of their torment shall ascend up for ever and ever. How sad an ending, to be in such a torment with the fearful unbelieving, abominable, murderers, whormongers, sorcerers, idolators and all liars. I am sure no one would want to be in this dreadful place. Choose to-day which you will receive, for we have no promise of the morrow. Jesus said, "Come unto me ye that labour and are heavy laden and I will give you rest." For without Him we are without the most peaceful rest that can be obtained.

Let us try harder each day that we live to reach that holy city, the New Jerusalem, to have a better dwelling place for ever and ever after this sinful world has passed away. There to drink water clear as crystal, proceeding out of the throne

of God and of the Lamb and to eat of the tree of life.

(Rev. 22:12) "And behold I come quickly; and my reward is with me, to give every man according as his work shall be," and again in Rev. 22:7, "Behold I come quickly; blessed is he that keepeth the sayings of the prophecy of this book."

R. 1, Oakland, Md.

SUNDAY SCHOOL LESSON

- April 1—Acts 8:24-40.
 April 8—Acts 9:1-22.
 April 15—Acts 9:23-43.
 April 22—Acts 10:1-19.
 April 29—Acts 10:19-48.
 May 6—Acts 11:1-18.
 May 13—Acts 11:18-30.
 May 20—Acts 12:1-25.
 May 27—Acts 13:1-37.
 June 3—Acts 13:37-52.
 June 10—Acts 14:1-28.
 June 17—Acts 15:1-21.
 June 24—Acts 15:22-41.

PRIMARY SUNDAY SCHOOL LESSONS

- April 1—A Wicked City Destroyed.
 Gen. 19:1-26.
 April 8—Abraham Obeys God and
 Offers Isaac. Gen.
 22:1-18.
 April 15—Jacob Deceives His
 Father. Gen. 27:1-29.
 April 22—Jacob's Wonderful Dream.
 Gen. 28:10-22.
 April 29—The Meeting of Jacob and
 Esau. Gen. 33:1-17.
 May 6—The Boy Joseph and His

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- Dreams. Gen. 37:1-11.
 May 13—Joseph Sold by His
 Brothers. Gen. 37:12-36.
 May 20—Joseph's Wisdom to In-
 terpret Dreams. Gen.
 41:1-36.
 May 27—Joseph Found by His
 Brothers. Gen. 45:1-28.
 June 3—Pharaoh's Cruelty to
 God's People. Exodus
 1:8-14, 22.
 June 10—How the Baby Moses Was
 Saved. Ex. 2:1-10.
 June 17—Moses and the Burning
 Bush. Ex. 3:1-10.
 June 24—Review. Gen. 19:1; Ex.
 3:10.

BIBLE MONITOR

VOL XII

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No. 8

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OUR BIRTHRIGHT

To those who have experienced the "New Birth" by being born of water and of the Spirit as Jesus taught, there is a "Birth-right of priceless value; and one that does not lose its value with the passing of time.

With the cares, duties and responsibilities of the Christian life pressing upon us, at times we become weary and discouraged and are often forgetful of the rights and privileges that are ours as heirs of grace through faith and obedience. At times like this the comforting promises and definite assurances given us in the Bible act as a stimulus encouraging the true children of God to press on.

We are told in John 1:12-13, "But as many as received Him (Christ) to

them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." It can readily be seen here that John is speaking of a special class of people; those who believe Christ as the Son of God and receive Him as their personal Savior—those who are born of water and of the Spirit; and such, we are told, are "born of God." Then too, John tells us here that to all such is given the "power" (right or privilege) to become the sons of God. Our birth-right, what a gracious privilege, what a glorious opportunity! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not,

because it knew Him not.” (John 1:1.)

“And because ye are sons God hath sent forth the Spirit of His Son into our hearts, crying Abba Father. Wherefore thou are no more a servant, but a son; and if a son, then an heir of God through Christ.” (Gal. 4:6-7.) Then too, after we are “born” of the Spirit, the Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.” (Romans 8:16-17.) Here it is stated that we are heirs of God through Christ and joint heirs with Christ—sharing with Christ the glories that come to Him.

Being sons of God we become “partakers of the divine nature,” fall heir to the attributes of God and partakers of His glory.

Inasmuch as Jesus has been “appointed heir of all things” (Heb. 1:2) we being joint heirs with Him shall share that glory with Him. Naturally the heir looks forward with strong desire to the time when he shall come into possession

of his heritage; likewise “they which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” (Romans 8:23.)

With what fond anticipation the children of God look forward to this glorious occasion when this mortal shall put on immortality and we shall come forth to everlasting life in a realm of bliss. “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.” (Rev. 21:4.)

“And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and forever.” (Rev. 22:5.)

There are so many priceless treasures that are ours as a result of our birthright that we can but notice a few of them.

1st. Complete remission of sins.

What a blessed consolation it is to know that when

we "confess our sins, He is faithful and just to forgive us our sins, and to cleanse us of all unrighteousness." (I John 1:9.) Through faith, repentance and baptism we can have the blood of Jesus applied which washes white as snow.

2nd. Complete salvation.

"For whosoever shall call upon the name of the Lord shall be saved," (Romans 10:18). "Wherefore He is able to save to the uttermost them that come unto God by Him, seeing He liveth to make intercession for them." (Heb. 7:25.)

3rd. The gift of the Holy Ghost.

"Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:38-39.) "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever he shall hear that shall he speak: and he will

show you things to come." (John 16:13.) What a blessed assurance and sustaining power it is to have a comforting Spirit to guide us into all truth and "abide with us forever."

4th. A clear conscience.

Not many things can make life more miserable than a condemning conscience. What a joy to have all the condemnation taken away and have a conscience void of all offence toward God and man.

Besides these things which we experience in this life, we are entitled by the "New birth" to so many things which we will not experience until we leave this old world.

Our birthright entitles us to all the glories of heaven, a right to the tree of life, a right to enter in through the gates into the city that lieth foursquare. What more could be desired? Yet there is more to follow for, "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things Which God hath prepared for them that love Him." (I Cor. 2:9.) All these matchless glories are the "birthright" of those who

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Ezra L. Wolf, Quinter, Kansas, Associate Editor.

are born of God, having received the incorruptible seed (Word) as revealed through Jesus Christ our Lord who so loved us that He shed His precious blood that we might be partakers with Him in the glories of the realms of bliss.

SOME QUESTIONS

L. I. Moss

Not many months ago when the NRA first went into effect several were wondering whether we might be in the time spoken of in Rev. 13, or whether this might be the mark of the beast?

Are you sure it is not something leading up to that?

To professors: If it should lead up to that, you who are in it how would you escape?

What do some other things mean or represent?

Are you sure what is behind the wheat allotment?

When once in it, if it should be leading up to the condition in Rev. 13, how will you get out of it?

The corn-hog proposition do you understand what is back of it? If once in it, how will you get out of it?

Now they are taking the sugar beet industry. What the basis of that will be we do not know, then the cotton industry.

Who knows what next will come under some such regulations?

Many people's conscience seemed to say no to some of these things at first, but times were hard and they saw they could get some money out of the wheat allotment, then there was a chance for some money out of the corn-hog proposition and on down the line we go after the dollar and forget the poor people who pay the tax you collect, and more

we seem to lose sight of the impression at first that these things might be wrong. Then if they should be wrong and you are all tied up in them how will you get out of them all?

Some of these things may be for one year, some for two, some no definite time, but who knows what the demand will be when the time expires?

Dear reader are you sure you understand what you are getting into?

McClave, Colo.

NOTICE

The Lord willing, District Meeting of District No. 2 will convene on Wednesday May 2 at the Goshen church, Goshen, Indiana.

The Elders are scheduled to meet on Tuesday at 10 a. m.

Preaching services Tuesday evening. Come and enjoy these services with us.

WHY TRIUNE BAPTISM?

B. E. Kesler

III

Christians live in the Father and in the Son, and in the Spirit in the sense in which they are three. (II

Thess. 1:1; Eph. 1:1; Phil. 1:1; Gal. 5:25.)

They get into them by baptism. Christ's last commission commands us to baptize them into the Father, and into the Son, and into the Spirit. (Matt. 28:19.) He gave no other way to get into them. So that must be the way it is done.

Paul taught the same, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death." (Rom. 6:3.)

And "For as many of you as have been baptized into Christ, have put on Christ." (Gal. 3:27.) Here Paul says we put on Christ in baptism, and he knows. He likewise gives no other way to put on Christ. So this must be the way it is done. And since we live in them in the sense in which they are three, so we are baptized into them in the sense in which they are three; and this is done when we baptize "into the name of the Father, and of the Son, and of the Holy Spirit" by trine immersion, which is triune baptism.

We may not understand how we can be baptized into

the Trinity or put on Christ in baptism, but Jesus and Paul did, and they tell us this is the way it is done. That should be enough for us to know. Let us believe Jesus and Paul, regardless of what man may say. No man can tell us how to get into the triune God, or put on Christ, except by baptism, so that's the way.

IV

The typical baptisms recorded in the Bible indicate a repetition of acts in baptism. The Children of Israel "were baptized unto Moses in the cloud, and in the sea." (I Cor. 10:1-2; Ex. 14.) In that baptism we have act one: "And the pillar of the cloud went from before their face, and stood behind them." (Ex. 14:19.) Act two, "The Children of Israel went into the midst of the sea upon the dry ground." The cloud was not over them but behind them to hinder the Egyptians who followed them. (V. 22:25) "The Lord looked through the cloud unto the Egyptians" who followed Israel and "troubled them, took off their chariot wheels," etc., showing the cloud was over the Egyptians when they

followed Israel.

Act three, the cloud now passes from behind the Israelites and passing over them a second time went before them to lead them. (Ex. 16:10.) So there were three acts in this typical baptism, just as there are three acts in the antitype, Christian baptism.

Naaman, the Syrian, at the command of Elisha, the prophet, "went and dipped himself seven times in Jordan" and was healed of his leprosy. (II Kings 5:14.) The word for dip, in this case, is a derivative of baptizo, the word used for baptism by Christ and the apostles, and is what the lexicons call a "frequentative," indicating a repetition of the act which, in Naaman's case, was seven and in Christian baptism, is three.

Jesus's suffering in the garden is called baptism, a typical baptism. In this baptism He fell on His face and prayed the same prayer three times. (Matt. 26:39-44.) This was not three prayers, but "the same words" (V. 44) repeated three times. Just so the superscription written over Christ was not three super-

scriptions, but one super-
 scription written three
 times. For the same reason,
 the three acts in baptism
 are not three baptisms, but
 the one act performed three
 times; and this is triune
 baptism, which harmonizes
 nicely with the typical and
 figurative baptisms refer-
 ring to it, as no other form
 of baptism will. Trinity in
 unity, and unity in trinity.

The salvation of Noah
 and his family in the ark
 (Gen. 7:7) was a real salva-
 tion but a figure of baptism.
 This ark had three floors, a
 first, a second, and a third
 story. We naturally con-
 clude Noah and family
 lived in the upper or third
 story. One act brought
 them into the first story, a
 second act brought them
 into the second story, and a
 third act brought them into
 the third story where they
 lived during the flood.

Here again we have per-
 fect harmony; three persons
 in the Godhead, three apart-
 ments in the ark, three
 parts in baptism. Three
 acts to enter the ark, three
 acts to get into the God-
 head, three acts in baptism,
 triune baptism. One ark
 of three apartments, one
 Godhead of three persons,

one baptism of three im-
 mersions. Such beautiful
 harmony is impossible with
 any other than triune bap-
 tism.

Triune baptism is "one
 baptism" (Eph. 4:5) in the
 same way one ark with
 three apartments, is one
 ark, and one Godhead with
 three persons is one God-
 head. Perfect harmony.
 Trinity in unity, unity in
 trinity.

V

Of the many words now
 used to mean baptism Jesus
 selected one to mean the
 baptism He taught. These
 words are: *raino*, I sprinkle;
cheo, I pour; *bapto*, I dip;
 and *baptizo*, a frequenta-
 tive, from *bapto*.

This "*baptizo*" belongs to
 a class of Greek words end-
 ing in "*izo*," called fre-
 quentatives, and whenever
 used indicate a repetition of
 the act, to dip, plunge or
 immerse, and is so defined
 by Chrystal, Wilke, Butt-
 man, Rost, Stevens & Vos-
 sius, Burton, Bretschneider,
 Bullion, Dr. Robinson, Prof.
 Beery, Handbook to the
 Grammar of Greek N. T. by
 Greene, Sec. 1446, Grimm,
 Green, Funk & Wagnalls,
 Passow, Komma, Gaza,
 Richardson's large diction-

ary (English), Hasting's Bible dictionary, Liddell & Scott (Amer. Ed.) and Donegan, 21 in all.

These authors, noted as they are, surely know the meaning of baptizo, and are united in defining it as a frequentative, a word that carries the idea of repetition of the act to dip, plunge, or immerse.

The exclusive use of this word to express the form of baptism they taught, when they could have used bapto, surely carries much weight in determining the form of baptism taught by them. It may be noted that this word "baptizo" is never defined sprinkle, or pour; but invariably, to dip, plunge, or immerse; and being a frequentative indicates a repetition of the act.

The nature of the case is this: Jesus set up a rite that required a repetition of the act. Then he selected a word to express that act. This word "baptizo" was the only word He could select to express it. So it is not triune baptism because baptizo was selected, but baptizo was selected because it is triune baptism. Bapto, which means simply to dip, plunge, or immerse,

is never used in the Bible for baptize, neither is "raino" nor "cheo." The frequentative, "baptizo" is invariably used, and the prepositional adverbial phrases indicate the number of acts, as in the formula (Matt. 28:19) which is three. This is why triune baptism.

VI

Another view of the case is like this: I take a candidate into the water and in the act of baptism, I say, I baptize you into the name of the Father, (I dip him); and of the Son, (I dip him); and of the Holy Spirit, (I dip him). The most unletter rustic would say I did exactly what I said. Then I take another candidate and I say, I baptize you in the name of the Father (but I don't); and of the Son (but I don't); and of the Holy Spirit (then I dip him). I use the same words in each instance but I act differently. This form of language can't mean both ways. I used the wrong form of language in one instance, or I didn't suit my acts to the words in the other.

I used the formula given by Christ in both instances

so the form of words must be right. As no one can question, I acted as I said I would in the first case, that must also be right. Then in the second case I used the wrong form of words or didn't suit my acts to the words. Had Jesus used this form: "Baptize into the name of the Father, Son and Holy Spirit," there might be some plea for a single act in baptism, or had He said, "Baptize into the Godhead, a name that includes the three, Father, Son, and Holy Spirit," a single act would do it, but since He said, "Baptize into the name of the Father, and of the Son, and of the Holy Spirit," there are three separate names into which we are to baptize, for the Father is not the Son, neither is the Son the Holy Spirit. But "these three are one." Sure, but one Godhead, not one Father, nor one Son, nor one Spirit.

Just so trine immersion is one baptism, or triune baptism. The Godhead and triune baptism are three in one, one in three, a perfect harmony. Single immersion is not three in one, nor one in three, and cannot harmonize with the triune

Godhead as trinity in unity.

CONFERENCE PROGRAM

Our annual conference for 1934 will be held at the "Manor Camping Grounds" (about 8 miles southwest of Lancaster, Pa.) and will begin on Sunday, June 3rd.

The following arrangements have been made: Sunday at 10:00 a. m. Sunday School, followed by a sermon; p. m. two speakers; evening two speakers. Monday a. m., two speakers; p. m. two speakers; evening one speaker. Tuesday a. m., two speakers; p. m. two speakers; evening, one speaker. Wednesday evening one speaker. Thursday one speaker. The speakers and choristers have been engaged and we pray that the Holy Spirit may lead them, and that much good may be accomplished.

The elders' meeting will convene on Monday at 9:30 a. m. Other details will be announced during the progress of the meeting.

Directions to the conference: Coming from the west, follow the Lincoln highway (Route 30) through Columbia, Pa., east

to Mountville, continue in Mountville to east end of double trolley track (a siding) then turn right and keep main road to conference grounds. Distance from Mountville to camp grounds about three miles.

From the east follow the Lincoln highway through Lancaster to Mountville and as you approach the double car track turn left.

Conditions at conference grounds:

1st—The association has rules posted that will be appreciated by all good thinking people.

2nd—They have good water, sanitary equipment and plenty of parking space.

3rd—They offer (without any charge) to those who prefer, the liberty to pitch their own tent.

4th—They offer these camping grounds and equipment, also their church building (which is about one-fourth mile away) free of charge.

5th—They agree to furnish night lodging (beds furnished) at 25 cents per night and meals as follows: Breakfast 35c; dinner 50c; supper 40c. They also have a lunch counter.

The price of meals may

seem a little high; but if we take into consideration the labor, conference being too early to draw eats from the gardens, the increased waste when the number to be fed is so uncertain, the electricity consumed, the cheap lodging and the free grounds, etc., then, we think that all of us will feel to favor the association by taking our meals with them.

It is the only thing for them to depend upon to meet their expense.

Those expecting to receive mail while at conference will have it directed to Washington Boro, Pa., R. R. 1, care Dunkard Brethren Conference.

T. C. Ecker,
Taneytown, Md.

A. G. Fahnestock,
Brunnerville, Pa.

Com. of Arrangement.

GOOD ADVICE

The following was written by my father and given to my sister and her husband on the occasion of their marriage at my home December 24th. I believe it is worth serious consideration.

Ord L. Strayer.

My dear May and Elmer:

With all my heart I wish both of you as you embark as one upon the unseen and untried realities of life, a most happy future. However, I might desire to do so I should not wish that you go through life without meeting sin, trials and temptations for it seems to be God's plan that these are needful to develop the spirit of Christ in us. A noted Bible student said, "It has ever been depicted that man has reached his highest altitude in the Christian realm in the face of desperate odds; then welcome each rebuff, make life's smoothness rough." Look upon these things as they come and they will, as from God; that you may develop into model Christians that you may say with Paul, "These afflictions work for me a far more excellent and eternal weight of glory."

Though you forget everything else I said here, there are two facts which stand out in my mind with great boldness, that I trust with all the love and fervor of my soul you will not forget as long as life shall last.

First, a short life well spent is more desirable than

a long life spent to gratify the lust of the flesh; and it is well to remember the promise in the 91st Psalm to those who dwell in the Secret Place of the Most High, in addition to countless other blessings, is "With long life will I satisfy him and show him my salvation."

Second, may you ever be conscious of the indisputable fact that all our possessions, whether material, physical or mental, are of no value except as they are used to advance the Kingdom of Christ.

The desire of my heart is further stressed in the following admonitions and promises, "the Lord redeemeth the soul of his servants and none of them that trust in him shall be desolate." (Ps. 34:22).

"Fear the Lord and serve Him in truth with all your heart, for consider how great things he has done for you." (I Sam. 12:26.)

"Ye are bought with a price, therefore, glorify God in your body and in your spirit, which are God's. (I Cor. 6:20.)

As you establish your home, the motto I would like to have you make your

very own is this: "We will spend our lives in the interest of the cause of Christ, whose we are."

In my search for a memento befitting the occasion of the greatest event of your life, (save one viz: your vow to God) I can conceive of nothing more appropriate than the facts herein given, which were written after careful and prayerful thought for your best interests.

Resting assured that they will be received in the same spirit in which they go to you, I am and shall ever be,

Your loving father,
E. Strayer.

THE CHURCH IN ALLIANCE WITH THE WORLD

J. F. Britton

The Church of Christ cannot compromise, unite and join hands with the world's great system of religion. Because their policies, purposes and missions are different, foreign and incompatible to each other. The church cannot join hands and affiliate in efforts for civil righteousness, social regeneration

and the world betterment; because confederation is condemned by the word of God; and is evident of the workings of anti-Christ, and because their standards of righteousness and of right living are distinct and opposite.

The church holds to a righteousness by faith, made possible only through the blood of the cross; and to a right living, made possible through the indwelling of the Holy Spirit. And too, the righteousness the church proclaims is an imputed righteousness. Hence He made Him, who knows no sin, to be sin for us, that we might be made the righteousness of God in Him. This righteousness is not of our own merits or making; and is not after the law, but it is through real faith in Christ.

The system of religion that the church advocates and contends for is an imported holiness, for "Without holiness, no man shall see the Lord." (Heb. 12:14.)

The reader should note that we are living in an age and time of colossal colusions, and a combination of all-controlling alliances, far-reaching federations

unions and unionism. The "get-together" idea is everywhere. The very air is vibrating and echoing with it; even the current of public thought is fascinated and pregnant with it.

The following poem illustrates and shows the fallacy and the inconsistency of the church sporting, flirting and affiliating with the world:

She sailed away,
One bright summer day
On the back of a crocodile.
"You see," said she,
"He's as tame as can be;
I'll ride him down the Nile."
The crock winked his eye
As she waved them all
goodbye;
Wearing her happy smile.
At the end of the ride
The lady was inside;
And the smile was on the
crocodile.

It is sad and lamentable indeed, when the church goes to riding and sporting with the world in its vanities and frivolities. She virtually thwarts her divine mission, and incapacitates her influence and power in the world. Hence, Paul could well say, "Be not deceived, God is not mocked." (Gal. 6:7).

It should be remembered

that Jesus never practiced and never taught any system of "world betterment." He never advocated any measures of "reform." He never sought to influence kings and emperors on behalf of "better-government." He never launched, and never gave sanction for the launching of any kind of society for "social uplift." Jesus did teach a new birth. He did advocate an individual regeneration. He did seek to influence rulers and Rabbis, to leave all and follow Him. He did launch the church for the preaching of personal and individual redemption; and to call men to a life separate from a world of sinners.

Therefore a righteousness consisting merely in outward deeds was obnoxious to the Master. He condemned the Pharisees because they were righteous to be seen of men. He depreciated their gifts of mint and anise and cummin, because they had omitted true inward righteousness and judgment and faith.

Jesus told those long-praying religionists that they worshipped Him in vain, while their heart was far from Him. He told

them they were like whited sepulchres; that were indeed beautiful without, but within were full of dead men's bones, and of all uncleanness. He told them to "cleanse first the inside of the cup and of the platter, that the outside thereof might become clean also."

Jesus knew the uselessness and absurdity of reform. He lived in a day when society was corrupt; but He did not suggest a socialistic propaganda. He moved amid intemperance, immorality and vice, but He did not head any temperance societies. He walked in the midst of civil degeneracy, but He did not inaugurate a civil righteousness league.

Thus it is clear and obvious that Jesus' kingdom is a spiritual kingdom, and not a political nor a socialistic kingdom. "But unto the Son He saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of Thy kingdom." (Heb 1:8.)

Therefore, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the

world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (I Jno. 2:15-17.) Amen.

Vienna, Va.

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NEWS ITEMS

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DALLAS CENTER, IA.

We had our quarterly council meeting on March 2nd. Our Elder Bro. Roscoe Royer moderated the meeting.

Most of the members were visited. All were in the faith, except one sister, who desired not to be with us. Pray for her that she will remain in the faith of the gospel.

Not much business was transacted.

On March 10th one more was added to our number. A young girl who accepted Christ and was baptized. May her influence be for good to her school mates, as well as to others with whom she comes in contact.

Pray for us that we will earnestly contend for the faith which was once delivered to the saints.

Orville Royer.

MOUNTAIN VIEW, COLO.

The Mountain View Dunkard Brethren church met for quarterly council. Very near all of the members were present. Our Elder, J. E. Bryant was present and con-

ducted the service. Opening prayer lead by Bro. D. M. Click. Eld J. E. Bryant read the second chapter of James and commented on same.

The church had discontinued their Sunday School for the first quarter of the year, and we now decided to start our Sunday School on the first Sunday of April.

A committee of three brethren was selected to decide where we would hold our Sunday School and praching in the future. The committee is Bro. Newton Glick, Henry Rowe and D. M. Click.

We sure have enjoyed a most mild, pleasant winter and spring season so far; really no real cold weather. Just pleasant enough to be out at work all the while.

Dear brethren and sisters pray for us that the dear Lord Jesus may be with us and aid us in being able and strong in His most holy service.

We would be much pleased to have any of our dear members call upon us, and help us in the Lord's most noble service. We have a splendid, healthful climate to live in.

D. M. Click, Cor.

SPRING HILL

The Spring Hill members met for their regular quarterly council March 17th, with Elder Bro. Miller opening the meeting by reading Col. 3 and giving a very interesting talk on same. Business of the church was taken care of in the usual way.

We ask an interest in the prayers of the brotherhood for our aged Sister Briney, who has been confined to her bed since November with a broken hip, that God will

strengthen and feed her spiritually while He sees fit for her to remain on this earth. Services for her are being conducted every other Sunday at 2 p. m. to which all are invited.

Sister Pearl Troutwine,
R. 1, Arcanum, Ohio.

OBITUARY

Lizzie A. Gible (Hostetter) was born September 2, 1880, near Richland, Lebanon county, Pa., and passed away at her home in Berks county, Pa., Myerstown, Route 1, February 12, 1934. Aged 53 years, 5 months and 10 days.

On September 3, 1898, she was united in marriage to Jacob D. Gible, who departed this life December 14, 1932. To this union were born four children: Rufus of Myerstown, Route 1; Mrs. Mae Myers of York, Pa., and Amy and Jacob, Jr., at home.

She was the only child of Samuel and Clementine Hostetter.

They were members of the Church of The Brethren for many years and in the year of 1927 they united with the Dunkard Brethren church and were members until death.

On January 21 she called for the Elders of the church and was anointed, after which she gained her former health and was able to be around and look after her duties until death took her.

She departed this life very suddenly. It was not only a shock to the family but to all those who knew her.

Sister Gible suffered for the last few years from a weak heart which caused her death.

Funeral services were held in the

Frystown Church of The Brethren meeting house in charge of Elders A. B. Miller of Mechanicsburg and J. L. Myers of Loganville. Interment was in the adjoining cemetery.

James Kegerreis,
Bethel, Pa.

OBITUARY

Sister Mary E. Wolf (nee Hostetter) beloved wife of Bro. Geo. Wolf, departed this life March 16, 1934, at the age of 78 years, 2 months and 21 days.

She has been in ill health since last fall, having received a stroke which partly disabled her. On New Year's Day she received another, and since that time has been bedfast and not able to to speak a word, but knew what you would say to her. She was anointed and as we visited her quite frequently in her last illness she enjoyed the reading of the scripture and prayer. She was reared in the Menonite faith but later became dissatisfied with her baptism and was baptized into the Church of The Brethren a number of years ago, but as the church drifted so worldly she united with the Dunkard Brethren in 1929. Since that time she was a faithful worker, her seat was seldom vacant at church and she will be missed.

She is survived by her husband and four children, one having preceded her in death; also ten grandchildren, three sisters and one brother.

Funeral services were conducted by Elders T. C. Ecker, J. L. Myers and Bernie Shriner at the Hostetter Mennonite church. Interment in the adjoining cemetery.

Text Rev. 14:12-13.

M. E. Ecker,
Taneytown, Md.

ISAIAH 53

Sister Josie Kintner

Here in this chapter we have a discription of the life and suffering of our Savior.

He grew up as a tender plant or as a root out of a dry ground. He was despised and rejected by all men. He was a man of sorrows acquainted with grief, and we hid as it were our faces from His; he was despised and we esteemed Him not.

He bore our griefs and carried our sorrows, was wounded for our transgressions, bruised for our sins, with His stripes we are healed, but in the face of all this we all have strayed away from the fold in one way or another.

Even though we rejected Him and was the cause of all his suffering and sorrow He was willing to go through the valley and shadow of death and rise again the third day that we through Him might have eternal life.

All this was done because

of his great love for humanity. Are we willing to love those who do not love us, as we do those who do love us? I am afraid that some of us will have to answer no, but Jesus was not that way. His love was the same for all.

Jesus made the atonement for all and the disobedience of man was the cause of this sacrifice being made; and it required the innocent blood of the Lamb of God, the supreme sacrifice to remove the sins of the world.

God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life. This does not apply to only a select few, but to the entire world.

With His stripes we are healed. After that supper in the upper room He took His disciples and went out, crossed the brook Kedron and to the garden of Gethsamane. There He told His disciples to wait while He went on a little farther to pray. He then took with Him Peter, James and John and went a little farther, a stone's throw, there He knelt down and prayed to the Father that if it were

possible that this bitter cup of trial and suffering might be removed from Him but he was submissive and said, "Not My Will, but Thine be done."

During this time this terrible strain was becoming greater and greater, and can you imagine the feeling of sadness pictured in His face when He came back and found them asleep? More especially after Peter had but a short time before made such a strong assertion that he would not forsake Him.

Jesus now told them to watch and pray that they enter not into temptation, and went again to pray for the removing of this bitter cup, but He was submissive, saying if it were not possible "Thy will be done."

He came back the second time and found them asleep again. He left them and went and prayed the third time saying the same words, "Thy will be done."

While He was praying His agony was so great that His sweat became as it were great drops of blood, running down over His face and dropping on the ground. See this wonderful picture of the Savior of the world as

He prayed all alone practically forgotten by all, even His disciples could not stay awake and watch with Him. When He came back the third time He told them to sleep on and take their rest for the Son of Man was betrayed into the hands of sinners.

We now have a different picture, here comes Judas with a band of soldiers to take Jesus. He had already told them to take the one that he should kiss, so he approached the Savior and said, "Hail Master," and kissed Him. This was not a kiss prompted by that love that Jesus had been instilling into the hearts of His followers, but it was a kiss of betrayal prompted by the love of money for he had sold His beloved Master for thirty pieces of silver.

After His betrayal he was taken before the rulers where He was falsely accused and convicted. But through His obedience and innocence He took all of their abuse and said never a word.

I do not believe when the robe and crown were put upon Him that the crown was put on with care, but rather it was pressed down

so that all the thorns that came in contact with His flesh would pierce it until the blood flowed from the wounds, "He was wounded for our transgressions."

"With His stripes we are healed." After Pilate had scourged Him he delivered Him unto the Jews. After all the great suffering he had already passed through He was led outside the city walls and away to a place called "Golgotha" meaning a place of the skull and here He was nailed to that old rugged cross we so often sing about.

Think of all the pain He must endure as the nails are driven through His hands and His feet, then the cross is raised and maybe dropped none too carefully into the hole in the ground that had been prepared to receive it. Think of the suffering He still must have endured until death relieved Him.

I believe that God (like we when our children suffer) was suffering at this time with Jesus and it pained Him so greatly that He may have turned away for a moment as we sometimes do. Jesus realized He was alone and cried,

"My God, My God, why hast Thou forsaken Me."

What great trials He had to endure that we through Him might have eternal life. Jesus was a wonderful friend—we can have no other that will stay as close to us if we will only live close to Him and renounce everything in our daily life that would be a hindrance to us.

Jesus was a man of sorrow, we have no record of Him as ever laughing, but scriptures tell us that He wept.

"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on Him the iniquities of us all." (Isaiah 53:5-6.)

Let us take a lesson from those disciples whom Jesus had taken with him as witnesses and be careful that we do not fall asleep when we should be awake and witnessing for Christ.

Greentown, Ind.

REVELATION 16th TO 19th CHAPTERS

A. B. Woodard

Another lesson with your open Bible before you. Read the introduction to the book of Revelations (V. 1, 2, 3) then ask the question, "Would Jesus ask His followers to read, to hear and to keep something they could not understand, and promise a blessing for so doing." I fancy you will say no.

Verse 20 is the key for unlocking the mysteries of the remainder of the book. Do not misconstrue symbols. Rev. 6 to 19 is dealing with the Children of Israel and the ungodly world at the time of the end (Dan. 8:17; 9:27) with two or three slight exceptions.

The Seven Seals Opened

1st, V. 1, 2. The white horse symbol for war. This made clear by another vision (19:11-21). The Commander and His armies, all on white horses, gaining complete victory over the armies having the mark of the beast.

The beasts (living creatures) inviting to come and see, in these visions, are

angels of high order, full of eyes (wisdom, knowledge) and having six wings each, (swift winged messengers) (4:6-11).

2nd. V. 3, 4. The red horse. Symbol for war also.

3rd. V. 5, 6. The black horse. Here we have the symbol for dark and gloomy days with scarcity and high prices of food on account of the red horse war.

4th. V. 7, 8. The pale horse. Here the vision carries us over into the great tribulation period where God gives His wayward children, by creation, a foretaste of hell. (16:8-12; 9:6.)

The old prophets prophesied of this. (Ezek. 5:17.)

5th. V. 9, 10, 11. In this vision is seen the souls of the Children of Israel slain in the red horse war. (The Christian will be called to his reward before this red horse war will begin. Acts 15:14-17; I Thes. 4:13-18.)

They were told to rest for a little season until their fellow servants and brethren should be killed as they had been. Showing more slaughter of Jews and Gentiles. The covenant of Dan. 9:27, will be broken by

the red horse war, two hundred twenty days after it will be confined. (Dan. 8:14.)

6th. First vision, V. 12-27. This earthquake will altogether likely be the one that will destroy Rome (the modern Babylon) whom the merchants of the world will mourn and bewail so bitterly. (Ch. 18.)

Second vision (Ch. 7:1-8). In this vision, the angels are detained for a little season, while the remnant of the Children of Israel, that was not slain in the red horse war, will be sealed. They will be fed and protected in a place God will prepare for them, three and one-half years, from the face of the dragon. (12:6-14; 11:1-2.) Afterwards seen the first forts in the millenium kingdom. (15:1-5.)

Third vision, V. 9-17. An untold multitude saved from the great tribulation period.

7th. First vision, chapters 8 and 9. The seven angels having the seven trumpets are detained while the temple worship is being completed, and the prayers of the saints ascend with the smoke of the incense.

Chapter 7:1-7 seems to be closely related to this vision.

I believe the trumpet plagues of chapters 8 and 9, and the vial plagues of chapter 16 are one series of plagues seen in two visions.

The tenth chapter does not seem to belong with the sealed visions, neither with the following visions. It stands alone and is mostly sealed. However, the mighty angel tells us that when the seventh angel sounds the mystery of God shall be finished, and that John the Revelator must prophesy again.

Second vision of seventh seal (C. 11:1-12).

The temple and altar measured. And it is implied that space for the remnant of Israel will be set off with them where they will be protected from the dragon three and one-half years. (V. 1, 2.)

The killing and treatment of God's witnesses is surpassed only in influence by one example. That is Jesus' tragic death, resurrection and ascension. Notice those servants of God, endued with supernatural power, how long they prophesy, when killed how long they lay in the

streets, and their ascension. Then notice particularly who rejoices at their death. (V. 9, 10.) The nations, all God's children, by creation, holding a jubilee over the death of His faithful servants, we fancy will be struck with consternation and condemnation when they will behold them ascend into heaven. Then they will know there is a God in heaven that rewards righteousness, and will fear He will punish evil.

Were we asked, is there no possible escape from the torments of hell for those nations?

Revelations says there is still a chance. They have rejected free salvation, under the gospel dispensation, and have scorned the pleadings of God's prophets for three and one-half years. Now they will have to pay the penalty, which will be a martyr's death, rather than accept the mark of the beast or worship his image.

Third vision of seventh seal (C. 11:15-19). With this the vision of the seven seals closes. The twelfth chapter is the beginning of a new series of visions.

This woman is the symbol for the Children of Israel

clothed with God's protection (2 Chr. 32:8) and her enemies under her feet.

Great red dragon is the symbol for Rome, also for the Devil. (V. 9.)

The child was Jesus.

King Herod was the tool used by the dragon. The woman (Israel) fled into the wilderness (the nations of the world) when Titus destroyed Jerusalem A. D. 70. She has now been wandering 1864 years. (Hosea 3:4-5; Jere 50:4-5; Zeck. 12:10-14; 13:6.) See C. 7:1-8 remarks.

The Bible teaches that conditions will be very similar when the Jews will be grafted into God's favor again, to what they were when broken off. At that time the common Jews accepted and worshipped Jesus as their king. (Matt. 21:1-16.) The infant church was composed of the same material. The three thousand added the first day were Jews. (Acts 2:5.) The church continued growing on the same until Cornelius and his household, the first Gentiles, were received. (Acts 10.) At this same period the rulers of the Jews and those of the Romans, feared that if the

God of heaven set up His kingdom, theirs would be broken. These same conditions will exist at the time of the end.

Chapter 13

In this vision is shown the principles of two kingdoms and the characters of their kings. John the Revelator standing on the sands of the sea saw a beast (a kingdom) rise up out of the sea (the great mass of confused humanity) having seven heads and ten horns, etc.

This is the description of the Roman Empire (Dan. 7). John saw another beast (a kingdom) coming up out of the earth (the nations of the earth where the Jews were scattered.) This second beast will be Judea reinstated. By comparing its king with the son of perdition (11 Thes. 2:3-12) you will find them to be one and the same beast. This second beast is also called false prophet (16:13, 19:20) That the first beast Rome will be revived is made clear (C. 17), John the Revelator saw a woman drunken with blood of the saints . . . and wondered with great wonder. He did not understand the vision.

The angel tells him the mystery of the woman and the beast (Rome) that carried her.

The beast was, (did live, did exist) and is not, (does not live, does not exist) and shall ascend (will live, will come forth) (V. 6, 7, 8).

The seven heads are seven mountains on which the woman sitteth (V. 9). They were the seat of Rome. The angels explanation makes it clear that Rome will be revived, and the the woman occupying the seat of the Roman Empire is the Roman Catholic church. But the woman was not the beast while riding him to death neither did the beast's death and her occupying his seat make her the beast. She will continue to occupy the beast's seat until she will be destroyed by the revived beasts ten horns (V. 16, 17).

These two beasts will work together, as their ancestors did 1900 years ago when they crucified the King of the Jews, for the destruction of all religion all worship, the beast excepted.

Study the principles of both kingdom and kings of this vision; pay careful at-

tention to the law of the mark of the beast. Follow them to their destination (16:13,14,16; 19:11-21; 20:10).

Chapter 14:6-11

Here notice who preaches and where their audience dwells.

The city of Rome is the modern Babylon (18:1). Notice the doom of those receiving the mark of the beast and worshipping his image. God would not send His angels to warn against danger were there no escape.

The angels warning is to those of chapters 11:9-19, and those heading the warning are of chapter 7:9-17. They have chosen a martyr's death, rather than the mark of the beast, thereby purchasing a martyr's crown. In other words washed their robes and made them white in the blood of the Lamb.

Watch the signs of the times. (Lu. 21:24-27.)

Gowrie, Ia.

REAL SUCCESS

It is good to succeed,

But it's better by far

To show by the deed

Just the man that you are.

Though the victory's sweet

When the battle is done,
Are you proud to repeat
How your triumph was won?

Do you win in a way
That is free from all shame?
What do other men say
As they mention your name?

Did you openly fight?
Were you brave enough there
Not to turn from the light
In your hour of despair?
Selected by A. G. Fahnestock.
Brunnerville, Pa.

SUNDAY SCHOOL LESSON

April 1—Acts 8:24-40.
April 8—Acts 9:1-22.
April 15—Acts 9:23-43.
April 22—Acts 10:1-19.
April 29—Acts 10:19-48.
May 6—Acts 11:1-18.
May 13—Acts 11:18-30.
May 20—Acts 12:1-25.
May 27—Acts 13:1-37.
June 3—Acts 13:37-52.
June 10—Acts 14:1-28.
June 17—Acts 15:1-21.
June 24—Acts 15:22-41.

PRIMARY SUNDAY SCHOOL LESSONS

April 1—A Wicked City Destroyed.
Gen. 19:1-26.
April 8—Abraham Obeys God and
Offers Isaac. Gen.
22:1-18.
April 15—Jacob Deceives His
Father. Gen. 27:1-29.
April 22—Jacob's Wonderful Dream.
Gen. 28:10-22.
April 29—The Meeting of Jacob and
Esau. Gen. 33:1-17.
May 6—The Boy Joseph and His

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Dreams. Gen. 37:1-11.
May 13—Joseph Sold by His
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terpret Dreams. Gen.
41:1-36.
May 27—Joseph Found by His
Brothers. Gen. 45:1-28.
June 3—Pharaoh's Cruelty to
God's People. Exodus
1:8-14, 22.
June 10—How the Baby Moses Was
Saved. Ex. 2:1-10.
June 17—Moses and the Burning
Bush. Ex. 3:1-10.
June 24—Review. Gen. 19:1; Ex.
3:10.

BIBLE MONITOR

VOL XII

May 1, 1934

No. 9

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

LOSING OUR BIRTHRIGHT

There is a possibility, after one has been born of water and of the Spirit and thus becomes a child of God, of one losing the rights and privileges to which they are entitled by the "New Birth." This is indicated in the following passages of scripture as well as many others. Paul in speaking to the Romans in regard to our "birthright" speaks thus, "And if children, then heirs of God, and joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified together." (Rom. 8:17.) Also to the Colossians, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present

you holy and unblameable and unreprouvable in His sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which was preached to every creature which is under heaven; whereof I Paul am made a minister." (Col. 1:21-23.)

Herein we are instructed that we are the children of God and as such partakers of certain rights and privileges. "If" we continue in the faith grounded and settled and be not moved away from the hope of the gospel—and, "if" so be that we suffer with Him.

So after the "new birth" and subsequent "birthright" it follows that there must be new life and a continuation thereof, with suffering in the body of flesh if the plan of God is to be complete in us.

That the children of God are to "suffer in the flesh" is plainly indicated by the following: "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." (Acts 14:22). For we which live are always delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh." (II Cor. 3:11.)

"For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." (Phil. 1:29.) To find out what this suffering in the flesh is and the cause of it, we need only to study the life of our Savior and the lives of the faithful in the early church. Jesus was despised and rejected of men, a man of sorrow and acquainted with grief. (Isa. 53.) His efforts to save men from their sins were met on every hand with hostile resistance and His acts of kindness and mercy aroused the bitterest of hatred and opposition.

This was true also with the disciples and early church workers. They were

tempted, afflicted, persecuted, oppressed, mocked, ridiculed, imprisoned, stoned, evil spoken of and hated of men.

The coming of Jesus was designed to be a blessing to fallen humanity for, "Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning every one of you from His iniquities." (Acts 3:26.) "In Him was life; and the life was the light of men," (John 1:4.) but "men loved darkness rather than light, because their deeds were evil." (John 3:19.)

Inasmuch as all men were not willing to receive this blessing and be turned away from their sins, those who rejected, could not become the sons of God; "but as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." (John 1:12.) "Now we, brethren, as Isaac was, are the children of promise. But as then he that was born of the flesh persecuted him that was born after the Spirit, even so it is now." (Gal. 4:28-29.)

"If the world hate you, ye know that it hated Me before you. If ye were of

the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:-18-19.)

These plain truths make it clear why the faithful have to "suffer in the flesh" in this world; and it seems this, according to the plan of God, is the price we must pay for our redemption. How gladly should we endure these tribulations, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (II Cor. 4:17.)

It is this opposition, persecution and oppression of the world that tries the faith of the righteous. Should we allow these things to weaken our faith and move us away from the hope of the gospel, we lose our birthright and cease to be children of God and heirs of grace.

To those who look to Him above for help there is strength for every conflict that victory may be ours.

Praise God for His sustaining grace.

HIS THOUGHTS

TROUBLE HIM

Daniel 5:6

J. H. Beer

To many men, thinking is an unusual employment, yet it is a distinction of man that he can think, and when he fails to think it's no wonder that when thought is forced upon some men that they are troubled. This trouble from thought should be beneficent, for by it conviction and conversion may come; troubled thought is as sounding of an alarm bell, arousing the mind, and warning the soul.

Let us think of ourselves, as we think of Belshazzar, of us too it may have been said "his thoughts troubled him." Persons must be in a bad way if they dare not face their own thoughts about themselves. What must God's thoughts be of such?

It did not appear, very likely, to Belshazzar that his thoughts would trouble him. He was a reckless Monarch, he came of a fierce nation, and was the son of a father who had been punished for his proud

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haughty spirit, who hardened his heart with pride. (verses 22-23.) Daniel said, "Thou hast lifted up thyself against the Lord of heaven."

He was drinking wine, (V. 2) and rioting in gay company: "his princes, his wives, and his concubines," such company usually banish all thoughts from the mind and help the leader in his recklessness.

He was venturing far in his drunken revelry, profaning the sacred vessels that his father had taken from the Temple of God in Jerusalem, and carried down into Babylon. At this banquet they drank wine

from these sacred vessels and praised his gods of gold and of silver, of brass, of iron, of wood and of stone, showing his contempt for Israel's God.

No man is made wise or thoughtful by the wine cup. Many other men in lower positions exhibit equal pride in much the same manner, with much the same contempt for the things of God. A parallel is easily drawn between Belshazzar and other proud people.

Well might his thoughts trouble him, for what he saw was a mystery appalling, the fingers of a man's hand over against the candlestick, V. 5. God gave him a warning that he could not resist. When the king saw the part of the hand that wrote, then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

A wonderful mystery. Where was the hand? What had he written? What could it mean? Where was the writer? What he was then in the act of doing alarmed him, he was wantonly defying the God

of Israel. No doubt his past life came before him of his cruel wars, oppressions and vices, and what he had himself failed to do, V. 23. The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified, He has sipped a strange draught out of those holy cups.

There is a scripture which says, "When Herod the king had heard these things he was troubled, and all Jerusalem with him." When God reveals his hand and power wicked men and women are troubled.

Dear reader are you reconciled to God or do your thoughts trouble you? Are you careless, riotous, fond of feasts, given to drinking wine? If so you are trifling with holy things, the hand writing on the wall over against the candlestick, is against you, God's thoughts are above your thoughts. He asks you to repent of your sins, believe on His Son Jesus, then your thoughts will cease to trouble you.

Denton, Md.

And he saith unto them, Follow Me, and I will make you fishers of men.

NOTICE

All business for Annual Meeting, notices or reports which should appear in the Monitor should be in my hands not later than May 17th.

Please send such material in promptly.

Manuscript for publication in the Monitor which comes in now will not appear for some time as we have quite a nice supply on hand; nevertheless send your contributions right along as they will come in handy later on.

—Editor.

WHY TRIUNE BAPTISM?

B. E. Kesler

VII

Scholars are agreed that "eis" in the Greek should be translated "into" in the formula, so we use it that way.

Yes, Paul did say, "one baptism." So we say it is one baptism for everybody. Not sprinkling for one, pouring for another, single immersion for another, and trine immersion for another. Trine baptism is

one baptism in the same sense the triune Godhead is one Godhead.

No, baptism does not "represent a burial," but is a burial in itself.

No, "we don't bury people three times." Columbus was, however. But suppose we reason a little. Bury means to cover, conceal, inter. When we bury we first put the body into the casket, close it, one act. Is it buried? We next put the casket into a box, a second act. Is it buried? Lastly, we fill the grave, a third act. Is it buried? Certainly, the third act completed the burial. Yes, the same is true in a birth, first the head, then the trunk, then the limbs,—three acts. Yet it is only one burial, and one birth. No author, (theologian, historian or writer) has ever found the origin of triune baptism this side of Christ and the apostolic age.

No author gives triune immersion a human origin, or denies its prevalence among Christians ever since the time of the apostles, and no one before the 16th century ever questioned its validity. No one in Greek or oriental churches ever

questioned its validity; and no author before the 6th century recognizes any other baptism, or even mentions any other form of baptism before the 4th century. And no author ever used the formula (Matt. 28:19) to prove single immersion, but all invariably use it in defense of triune immersion, this proves beyond a reasonable doubt that this formula teaches triune baptism. So that single immersion being right we are safe. Triune immersion being right we are safe. Hence triune immersion is doubly safe. Then why accept any other.

IX

Everybody knows we can baptize into the name of the Father by one dip, and into the name of the Son by one dip, and into the name of the Spirit by one dip. No question about that. But it is a question, that so far no one has answered, how any one can baptize into these three names by one dip.

We are buried with Christ once in baptism, and are risen with Him once in baptism and that is all that is required. We are not

buried and risen in baptism with the Father and the Spirit, who neither died nor were buried or risen in baptism. Hence baptism is not related to the Son, as it is to the Father, and the Spirit, which shows that a separate and distinct act is required to express this relation in baptism.

The trinity is three in one as "he that planteth and he that watereth are one," and "husband and wife are one," and the church, many members, are one body.

X

Now friends, let's reason a little. Can I baptize into one namely by one act? Certainly. If by performing three acts in baptism, I have more than "one baptism," which act the 1st, 2nd or 3rd constitutes baptism? Think now, and if by one of these acts I baptize into one name, into what do I baptize by the other two acts? Or if by one of these acts I baptize into three names, into what do I baptize by the other two acts? From this simple reasoning it is easy to see I cannot baptize into three names by one act nor into one name by three acts,

which again shows it takes three distinct acts to baptize into three distinct names and this is triune baptism.

Now just a few incontrovertible facts which have never been disproved:

1. Jesus submitted to one form of baptism.

2. He placed His law behind this one baptism.

3. This law (Matt. 28:19) demands baptism into each separate name of the Trinity.

4. Triune baptism harmonizes with trinity in unity. No other baptism will.

5. Triune baptism harmonizes with the figurative baptisms referring to it. No other does.

6. Triune baptism is the only form recognized by the general church during the first twelve centuries.

No. 7. No author ever used the baptismal formula to prove any other than triune baptism. If so, who?

8. No man has ever found its origin this side of Christ. If so, who?

9. Baptizo, the word exclusively used to express the form of baptism indicates repetition of the act.

10. Triune baptism has

existed among God's people ever since the time of Christ and the apostles.

11. Triune baptism is the only form of baptism ever practiced by the Greek and oriental churches.

12. Trine immersion out-numbers single immersion about 15 to 1 at the present time.

Read this tract again, study it; and accept the truth at whatever cost. Amen.

And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto me.

MODERN CHURCH TRENDS

Salaried Pastors No. 10

B. E. Breshears

In No. 9 of this series of articles the thought was advanced that the system of salaried pastors, which is widely believed to be necessary for all congregations of the church, can be regarded as one of the main avenues

by which worldliness has found entrance into the churches. But one who would say aught against the system is thought to be opposed not only to the majority of Christians, but to the scripture teaching on the subject. Were it not that I candidly believe that this last conclusion is unfounded, and that there is a widespread misconception as to the importance of this method of caring for the congregation, I would forego anything along this line.

In the endeavor to introduce the system into the Church of The Brethren so much has been said in its favor, that many have been led to think that all ministers should be supported by the church. It is thought that little can be accomplished otherwise. A careful consideration of the subject will convince one that the opposite of this is true, and especially with the smaller denominations. To note the effect upon the growth of the church as a whole and upon the mission work, is to see that, to a great extent, the salaried system will defeat the very purpose for which it is so highly commended.

But numerical growth and gains in interest have been pointed to, and comparisons with a "free ministry" have been made. I have observed some cases where the results in these ways have not been at all flattering. But even if the results of the salaried ministry have not been overstated, any thoughtful person can readily see the unfairness of such comparisons. To take note of the way the pastors are carrying out their plan of work is to see this clearly.

Some years ago a writer in speaking of the willingness of young pastors to serve in the church, said they had difficulties in finding places to work. Some student pastors he thought would have an embarrassing time in finding places after completing their education. Another writer remarked about those who were compelled to hunt up and down the brotherhood trying to find places to serve. It must have been embarrassing.

If these difficulties have been overcome, how has it been brought about? If these young men were so anxious to serve the church,

what kind of a field of service were they looking for? The answer is found in ascertaining where they found places to serve.

In looking at the facts, it may be said that such young ministers are not to be blamed so much in their choice as are their instructors, those who have held up to them that they can accomplish little worth while except by way of a salary. I asked a young minister how often he preached? He had talent as a speaker, but he replied: "I do not preach. I cannot preach and teach school." These young ministers are made to believe this, and they take the only course open to them in carrying out the plan. The result has been that in hunting up and down the brotherhood they have found the congregations looking for them and able to pay them for their services. Congregations which are not able (and this would comprise about two-thirds of the congregations of the brotherhood) must do without the services of these trained leaders, so-called. It is a critical situation. A church cannot grow without a trained leader, and it can

not have a trained leader because it has not grown enough.

What is such a church to do? If it is to reach the proper stage it must contrive to grow. In doing this, nothing seems so essential as one or more consecrated ministers and some faithful helpers who will stay by the work during a stage of development. I do not think any plan has been put forth equal to Paul's plan, that of having elders ordained "in every church" and "in every city."

But Paul was unwilling to have it said of him that he sought to build on another man's foundation. The foundation must be laid, then the work of building must be carried forward. This was Paul's plan. It is the way churches have been started and built up in the faith of the gospel.

Apparently this is just what these trained pastors are unwilling to do. In carrying out their plan they cannot do this, in fact. They want to make the church grow, but not while it is weak. They are willing to occupy the house after others have laid the foundation and developed the

building to a stage so it is fit to shelter them. It must have reached this stage before they can carry out their plan.

In the face of this inconsistency we have those who will come forward with arguments, figures and blackboard demonstrations to prove that a free ministry has failed to show results equal to the church with paid pastors. It would be as reasonable to expect a farmer while developing his home on the bleak prairie, or in the virgin forest to show profits to compare with the man who takes over a farm with fences, buildings and all necessary equipment. It is unreasonable to expect such results in either case.

But some one may say that efforts have really been made to care for the weak churches. Yes, some of them, a few of them in fact. But it has been in the same way, by means of the paid pastor. So indispensable have his services been thought to be that it has been urged that two weak churches should combine their efforts and jointly support one pastor. Each would, in this case, have

half a man.

Then too, the Mission boards have been supporting pastors in some of the churches. In this case they are called home missionaries. The only reason why they are called such seems to be because their pay comes through these boards. Their work is the same in character, and the result may compare with other pastors and elders. Money spent in the support of such workers is called mission money. Equal amounts of money spent in true mission work should show greater results and in a different way. The work of elders who are pastors or shepherds, in the New Testament sense, is to feed and care for the lambs and sheep after they are gathered into the fold. The work of evangelists and missionaries is to preach the gospel mainly to the unconverted and gather them into the fold. In their support should the mission money be used, rather than in paying salaries to pastors. With true men in this field the church should go forth in the saving of souls. With faithful shepherds to care for those thus brought in,

the growth should be all that could be expected.

One District Mission Board paid two pastors \$3,000 year after year. In 1926 two persons were received into the two churches. This cannot be said to discredit the work of these men. But in the same year two men who were not pastors, but men with some evangelistic experience, went out and held four series of meetings and seventy-six persons were received by baptism. Perhaps the expense was less than \$300. This should, I think, indicate the way mission money should be expended.

Let us suppose a District with ten strong churches, able to raise an average of \$1,500 per year for the work of the church. According to the old plan, which, in my view, is the New Testament plan, these churches might have an average of four elders and ministers, who could well care for these congregations and at the same time do more or less preaching in outlying communities.

What is to be done with the \$15,000, the combined offerings of these congre-

gations? One plan calls for the employment of ten pastors in the ten churches. This would absorb the amount and at the same time shelve the forty elders and ministers. Of course some of these could hunt up and down and find employment in other congregations, and thus displace some more of their kind.

Another plan would be to use the \$15,000 to send ten evangelists to preach the gospel in all the District and in all the weak churches. The weaker churches could supplement the \$15,000 with a large sum, and the gospel could be carried into ever nook and corner of the territory. Who can estimate the results of this plan? Who can tell the number of souls thus to be gathered into the fold of Christ? Who can measure the rejoicing of the angels in heaven? What hinders the church from adopting this plan? Jesus said: "Go into all the world." Can His command be carried out with this pastoral system in vogue? It is not to be thought of. It cannot be done. If the District we are considering had twenty weaker

churches in addition to the ten strong ones how much money would it take to support a pastor in thirty up to date congregations? This is easily figured at \$1,000 or \$2,000 each.

A few years ago I made some inquiries as to the work of the Advent people in the State of Washington. At the time, as I remember, they had ninety-three congregations in the state, with an average membership of forty-three or forty-five. They were supporting thirty-four men in the state, not as pastors but as evangelists or missionaries. How many of such could they support after they paid the salaries of ninety-three pastors? Their aim, as I understand it, is to cover every part of their field once in seven years. Unpopular as their doctrines are, there are few communities which are not given a chance to hear them.

The Church of The Brethren, we are told, has a few more than 1,000 congregations. Some of these are strong enough to support pastors, while near two-thirds of them are small churches. If, in order to grow, the strong church

should have a pastor, why should not the weak church have one for the same reason? One thousand pastors at an average of \$1,500 each would require that \$1,500,000 be paid in salaries. This is probably \$1,000,000 more than is raised for all purposes. But after this sum was paid, who can tell the amount needed for musicians, song-leaders, musical instruments and whatnot?

Who can name the wants of an up-to-date church? The heathen and unconverted will call in vain for the gospel. The church is too busy trying to keep up with the Joneses. This is what is being done. Trying to keep up with denominations who have at their disposal perhaps one hundred times the amount of money we have. And yet we hear rumblings of a decrease in membership in some of these large denominations. The pastor system is the explanation of the 75,000 abandoned churches in the rural districts of the United States.

Omak, Wash.

Don't miss an issue of the Monitor.

AS WE SEE THE SITUATION

Joseph Swihart

Being a reader of the Monitor for a number of years and one among the first we much enjoy its contents, occasionally contributing an article in way of helping along, which was much appreciated by our Editor.

We are well aware of the fact not all that is printed in the Monitor meets the approval of every reader. It could not be expected.

But all should endeavor to keep the Monitor above reproach in every respect. Now as a means of helping the reader to more fully appreciate the reading of the Monitor we would suggest to our writers the following:

First: Let us remember the Monitor is a small paper and articles should be boiled down so as to leave a little space for someone else, who would by chance drop a few lines.

Second: We should not speak reproachful of members through the Monitor. We can not hope to win them that way.

Third: In writing church news do not circulate church troubles. Not many if any care to read them. We well remember the good advice of my father as an Elder, not even to speak of them to outsiders.

I know our correspondents mean it all for good, but in my judgment, it is only the reverse.

Then too, we think less selected material—give us your own production, it is more interesting, though it is not put up in the best of style.

Then again, the Monitor in the beginning was not published in the interest of other churches.

Men who have been filling the pages of the Monitor for a number of years are standing aloof. We would much rather read after men who are not ashamed to place their name on record with the Dunkard people. They lie close to my heart.

Now we kindly submit these few lines for consideration. Firmly believing if they continue, the power and strength of the Monitor will become weakened, and this we would not like to see.

Chief, Mich.

NEWS ITEMS

LOWER YORK COUNTY, PA.

We, the Lower York county congregation, met in quarterly council on Monday evening, April 2, at 6:45 p. m., to transact the business concerning the church. The opening exercises were conducted by the writer.

Our Elder in charge Elder J. L. Myers, took charge of the work. The previous council minutes were read by the secretary and some unfinished work was disposed of and then the report of the visiting Brethren was called for. They reported that visits were all very kindly, friendly and acceptably received by the brethren and sisters, and only admonitions desired concerning the members' loyalty to the church and urge one another to come up to the requirements of the church as to order and conduct that becometh brethren and sisters of the Dunkard Brethren church advised in its conference decisions which is in harmony with gospel.

They also found the members well with the exception of a few that were not so well physically, but strong in the faith, as they expressed themselves.

We had a pleasant council together and we pray God to help us have it that way.

In this item we would again announce our love feast which will be the fourth Sunday in May which is the set time each year. All day service beginning in the morning at 9 o'clock for Sunday School and

followed with preaching during the day and in the evening. The love feast in general and with this announcement we will extend a hearty invitation to all who can make it possible to be with us and enjoy this service.

May God help and bless us all.

Charles H. Ness, Cor.

R. 1, Dallastown, Pa.

MOUNTAIN DALE, MD.

We met in regular council meeting March 10th, with Eld. A. B. Rice presiding.

All business was handled in a very pleasant manner, and a fine spirit prevailed. Delegates to District meeting: Bros. S. P. Rice and E. L. Moser; trustee, Bro. S. P. Rice.

Our love feast date was set for last Saturday in April, yearly, 1:30 p. m., to which all are invited.

We decided to paint the exterior of our church house.

Our Sunday School officers were elected with the writer as superintendent; Bro. S. P. Rice, ass't.; Bro. E. L. Moser, treasurer; Sister Mae Rice, secretary.

In the absence of our Elder, who was doing evangelistic work for two weeks in January, Bro. T. C. Ecker filled the appointment, preaching a very helpful sermon. We are glad for the Lord's people to come in and worship with us at any time and ask an interest in their prayers.

Joshua A. L. Rice.

R. 3, Frederick, Md.

FAIRVIEW

We, the Fairview congregation, met in our regular quarterly council

Saturday, March 10th at 2 p. m.

On account of Bro. Clarence Stump not being able to meet with us at the church, we decided to have our council at his home, which he and his family appreciated very much.

The meeting opened in the regular order, then our Elder, Bro. Arthur Miller conducted devotional services.

We wish to announce that Bro. H. C. Bowser of Brookville, Ohio, has promised to be with us on October 21, to begin a two weeks' series of meetings. Our love feast will be on November 3. We decided to have our Harvest meeting on Sunday, October 21, then follow with our series of meetings. We invite our neighboring churches and everybody that can to be with us at any or all of our meetings.

Our delegates to District Meeting are: Brethren Chester Hiatt and M. S. Morris; alternates, Brethren Arthur Miller and John W. Mann.

We rejoice to say that brother and sister Chester Hiatt and family have moved into our congregation. If there is anyone else looking for a church home we will welcome you in our congregation.

The treasurer's report was read and accepted. The meeting closed in the regular order.

May we all strive to live more holy while we journey in this world of sin and disappointment. May we pray for more guidance of the Holy Spirit to guide us to our heavenly home.

M. S. Morris, Cor.,

North Liberty, Ind.

NORTH LANCASTER COUNTY

We, the Northern Lancaster

county Dunkard Brethren met in a regular council meeting on Saturday, April 7 at Lititz. The meeting was opened by singing hymn No. 456, the scripture was read and prayer led by Elder Harry Smith of Mechanicsburg, Pa. Our Elder, Jacob A. Miller took charge of the meeting. The minutes were read and approved by the church.

Our members could not all be present on account of sickness.

We did not have much business. The treasurer gave the report of the past year. At this meeting Bro. Miller asked to be relieved as Elder in charge on account of his health and being too far away. The church granted him his request. Bro. Miller served faithfully as our Elder for four years.

A private election was held and Bro. Adam G. Fahnestock was elected, he being our former secretary, another election was held, Bro. Lloyd M. Fahnestock was chosen.

The meeting was closed with an earnest prayer by Jacob A. Miller and singing hymn No. 201.

We were pleased to have Bro. Miller and Bro. Smith remain over night for Sunday morning.

Bro. Fahnestock opened the meeting and Bro. Miller preached a powerful sermon from Rom. 8, after which Bro. Smith made some interesting remarks and brought the meeting to a close.

Our love feast will be held May 20th at 10 a. m. All day services. A hearty invitation is extended to all who can be present, especially the ministers.

May the Lord bless the Dunkard Brethren church that we may grow and prosper.

Susanna B. Johns,
Neffsville, Pa.

SPRING HILL

Dear Brethren and Sisters in Christ: We surely enjoy reading the Bible Monitor, and especially my aged mother does. It is a great comfort for her in her afflicted moments.

I am taking this way of telling all of our dear brethern and sisters all over the brotherhood of her affliction and especially those with whom she so often worshipped.

On the 13th of this month it will be six months since she has been confined to her bed with a broken hip. Her age is against her recovery. She is 88 years old and we feel sure that it is by complying with the teaching of the fifth chapter of James and the prayers of our dear Shepherd and of our dear brethren and sisters that her life is still spared. May all who read this put their trust more fully in our heavenly father who never forgets those who trust and obey Him.

The Spring Hill Dunkard Brethren have decided to hold their services here every two weeks, Sunday School at two o'clock and preaching to follow, as long as mother remains like she is. The meeting was held here the 15th, so in two weeks from that date and so on. To these services you are all invited to come and worship with us and the Lord will bless you for your coming.

May the Lord bless us in our efforts at this place. We ask to be remembered in the prayers of our dear brethren and sisters. May the Lord ever bind us nearer together as one common family in Him is our sincere prayer.

From Bro. and Sister Henry and

Rossey Roman and our dear afflicted mother and sister in Christ.

466 Harrison Ave.,
Greenville, Ohio.

ORION CHURCH

The Orion Dunkard Brethren met in quarterly council April 7, 1934, with Elder Bro. Wyatt in charge.

Bro. Henry Royer and Bro. Theo. Myers were elected as delegates to District Meeting; Bro. Rufus Wyatt and Bro. Frank Surbey were chosen as alternates.

It was decided to hold our spring love feast May 12th, with an all day meeting. We will welcome as many as find it possible to be with us. Come and help us have a spiritual meeting.

L. E. Kreiner.

ENGLEWOOD, OHIO

The Englewood church met in regular quarterly council on March 24th. There was a good attendance of members and the work was taken care of promptly and pleasantly. Delegates elected for District Meeting are J. P. Robbins and L. W. Beery. Alternates, O. E. Heisey and Ezra Beery.

The work is going along nicely and with good attendance and interest at this place.

A. J. Brumbaugh, Clerk.

WAYNESBORO, PA.

On March 31, we met in our tri-annual council with Elders J. A. Miller and Harry Smith from

Mechanicsburg, present.

After the regular opening in charge of the visiting brethren the elder in charge took up the work.

Bro. H. C. Linebaugh was chosen to receive funds to pay on the church debt.

Delegates for District Meeting were elected as follows: D. S. Flohr and H. C. Linebaugh, with alternates W. H. Demuth and W. S. Tharp.

This being the time for election of Elder in charge, the visiting brethren took the voice of the church which resulted in D. S. Flohr being elected for an indefinite time as was the custom of the church in years gone by.

Brother Wislers' from Mechanicsburg have moved into our midst since our last writing.

Sister Tharp and our aged Sister Kauffman are still under the hand of affliction.

D. S. Flohr.

OBITUARY

Elizabeth M. Brower was born near South English, Ia., February 13th, 1856. Died at her home near Yale, Ia., March 10, 1934, aged 78 years and 25 days.

She united with the Church of The Brethren while a girl of 16. In November, 1926, she came over with the Dunkard Brethren and was loyal to the faith of her choice until death.

She was united in marriage with C. H. Erb February 22, 1887. To this union two children were born, one daughter who died at birth, and one son, Harley B. Erb of Yale, Iowa.

As years passed by Brother and

Sister Erb were very much interested in homeless children—twelve in number made their home with them indefinitely. Two of whom grew to manhood, they were Fred Wilson and Elton L. Miller of Yale, Iowa.

Brother and Sister Erb helped with others to build a house in Ankeny, Ia., for the purpose of taking care of homeless children, and many were cared for there and placed in Christian homes where they grew and made good.

Sister Erb has always been a busy worker in the sewing circle for years, filling different offices at different times, and was usually present at each meeting doing her part. She was a regular attendant at all church services, and a worker in the Sunday School. She will surely be missed in all these activities as well as in her home. She has done what she could.

She leaves one son and his wife, also one foster son and his wife; seven grandchildren; one brother of South English, Ia., and a host of relatives and friends to mourn their loss.

Bro. J. C. Barcus,
Yale, Iowa.

NOTICE

The Brethren at the Berean Chapel, Virginia, are planning to have a series of meetings the last two weeks of May. Because of this, they have decided to have their communion on June 2nd at the close of the meeting instead of their regular date, the third Saturday of May.

To these services you are cordially invited.

OBITUARY

Malinda Warner, daughter of Henry and Christena Ann Warner, was born October 14, 1851, at Hagerstown, Md., and passed away February 28th, 1934 at the home of her brother-in-law, John Peterson in Panora, Iowa, at the age of 82 years, 4 months and 14 days.

She with her parents came from Maryland to Illinois in 1863. Ten years later the family came to Guthrie county, Iowa, locating on the farm now owned by Mrs. Ada Fritz, three miles north of Panora.

She spent a number of years as housekeeper in several homes in the vicinity of Bagley and Yale. She united with the Church of The Brethren in her girlhood days while living in Illinois, and in August 1928, she came over with the Dunkard Brethren, and was loyal to the last.

She has made her home in Panora the past year. The 18th of last July she suffered a stroke from which she never recovered.

She was the eighth child of a family of thirteen, of whom only three are now living, one sister, Anna Warner of Panora, Iowa; two brothers, Hezekiah of Springfield, Mo., and Daniel of Los Angeles, California; also a number of relatives and many sympathizing friends.

Funeral services were conducted by Rev. Irving Hanghtelin Thursday afternoon at the Brethren church. Burial was in the cemetery nearby.

Bro. J. C. Bascus,
Yale, Iowa.

ANOTHER ENEMY

B. F. Masterson

I wrote an article previous to this one headed "An Enemy." The enemy that I am now discussing is from another angle. The former introduces himself to the individual through the lusts of the flesh, but Paul tells us how Satan's army is invading the heavenly realm. "For to us, the contest is not against flesh and blood but against the principalities, against the authorities, against the world rulers of this darkness, against the spiritual powers of evil, in the heavenly realms." (Eph. 6:12.)

(I quote from the American Bible Union version.) In this scripture Paul refers to Satan as the prince of the authority of the air. Christ names him several times as the "prince of the air." His sovereignty seems to be in the air, which includes his principalities, the source of his authority and his spiritual powers of evil.

With all these forces combined, his armies are arrayed against the bul-

warks of heaven, the Church of Christ, which is composed of such who are loyal to Christ and His word. Paul knowing the mighty power of the artillery of hell and the tactics to which Satan will resort, knowing also that God is almighty and that the gates of hell can not prevail against the Church of Christ, he encourages his brethren to be strong in the Lord, and in the might of His strength, putting on the whole armor of God that they may be able to withstand in the evil days, which means the hottest of the battle, knowing that he hath but a short time.

The evil day must be this age. The gates of hell are wide open. There never were such opportunities to serve the devil. There never was any better means afforded the devil for recruiting his army than the liquor traffic.

But we must not overlook the fact that our text refers to the terrible engagement against the church in the heavenly realm. He certainly resorts to his tactics through his agents, ministers and colleges under the guise of Christianity in in-

roducing false doctrine. In circulating their propaganda they hold in reserve much of the modern doctrine, for fear the laity would ignore it because of its radical change from that which they had been taught, they deal it out in small doses until they have their minds prepared to receive it in full, "Therefore take on the whole armor of God that ye may be able to stand against the wiles (tracks) of the devil." "For the weapons of our warfare are not fleshly, but mighty before God to the casting down of strongholds."

Surely those modernistic doctrines are strongholds, they are entrenched in many theological schools and in the larger denominations and the teaching in the smaller organizations smack of it, "Stand therefore having girded your loins about with truth."

Paul understood the symbol of his weapons, he knew that nothing but the word of God, which is the truth, is able to overcome the erroneous doctrines which Satan's agents are broadcasting throughout the churches.

Jesus put the devil to

flight by saying, "it is written." It stands the pious humble Christians in hand to acquaint themselves with the old Book, that like a girdle it will hold them together in the battle, which is mighty to the pulling down of strongholds. To be an efficient soldier of the cross he needs to be consistent, having put on the breastplate of righteousness he is on the square with his fellow men, giving none occasion to the adversary.

"And having your feet shod with the preparation of the gospel of peace." There is much said about peace in the churches. International peace is discussed more than how to establish peace between God and man. I am of the opinion that Satan is perfectly satisfied the way it is discussed on the pulpit.

Let me quote from a sermon by F. W. Norwood in the "C. C. Pulpit": "In a confused fashion we have been trying through these recent years to establish peace. No, that is not the correct term. We have not been establishing peace, we have been trying to prevent war, which is an altogether different thing. We have

been thinking that if we could only control the engines that make for war we could organize peace into existence. We seem to have been almost oblivious to the homely truth that both war and peace in the last analysis, are matters of the spirit."

I think he hits the nail on the head. To establish peace cannot be accomplished by means of legislation, real peace is brought about through the operation of the spirit on the heart and mind.

That is the mission of the church, to preach peace and let the civil government attend to their own affairs. The same writer I quoted above said, "Some time ago I attended a meeting in the Russian Embassy in London. I heard a brilliant and powerful Russian statesman describe and praise the Russian proposals concerning disarmament at Geneva. You will remember that Russia suggests that within the space of four years all armies should be disbanded, all fortresses razed to the ground, all battleships scrapped. The western nations winked at one another and did not

take the proposal seriously. On the night of which I am speaking, it transpired that the most interesting part of the evening was the question period and during that period the statesman said, not once, not twice, but thrice, that so long as the capitalist system endured war with the Soviet was inevitable. Then said someone, why do you counsel total disarmament? And he said, "Because it would give us more time." That is not peace. That proves the assertion that I have made a number of times, "As long as the devil is loose there will be wars." "Jesus said, ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass." (Matt. 24:6.)

If the devil was bound there could be no war, but as he is loose, there must be.

A few years ago I was requested to give my opinion on paper in relation to disarmament. I wrote this, "I would not consider it advisable to remove the police force from our city, neither would I consider it safe to remove the army of our nation." But those problems are for the government to

solve, and not for the church.

The church could no more get along by adopting the constitution of the United States as a basis for her government than for the United State to adopt the Sermon on the Mount as a basis to govern her affairs. The devil glories at such a political mixture in the church.

How fitting it is for Paul to recommend the shield of faith in connection to the armor of truth, righteousness and peace. A shield protects the whole body against the fiery darts of the wicked. Faith is the prerequisite to salvation. Look at the fathers, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire. Escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." (Heb. 11:33.)

All the fiery darts of wickedness cannot penetrate the heart of a faithful child of God. One established in the doctrine of Christ, if he puts his trust in God,

cannot be moved from the faith in the divinity of Christ, nor in the redemptive blood of Jesus Christ, nor in the substitutionary death of our Savior, nor can he be robbed of his faith in the second coming of Christ. Nor can he be moved to accept any other new fantastical notions termed modern doctrine. "He is steadfast, immoveable always, abounding in the work of the Lord."

If you find one that is crippled in the faith, put it down that he peeped out from behind the shield and was hit. "Above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of wickedness."

"But let us, who are of the day be sober," not intoxicated with the doctrines of men and devils. "And take the helmet, the hope of salvation." An helmet is a metal cap, protecting the head. Paul refers to it as a figure of the hope of salvation, he brings it in connection with faith; it is the outgrowth of faith; it is expectation, an anchor of the soul both sure and steadfast. One who has lost hope is like one whose arms

hang down and has feeble knees. He has lost morale, he has neglected to put on his helmet and got a crack on the head from the enemy.

Too many are going about having their heads cracked. "Strengthen ye the weak hand and confirm the feeble knees, say to them that are of fearful heart, be strong, fear not, behold your God will come with a vengeance. (Isa. 35:3-4.)

God wants men of courage to fight His battles, "Be of good courage and He shall strengthen your heart all ye that hope in the Lord." (Ps. 31:24.)

Some are backward in His cause because they lack a higher education. Nonsense! Peter, James and John were men of very limited education, but look at the victories they won for Christ.

Paul was highly educated and the Holy Ghost had a place for him to work, and he made good use of his learning, but it was all for Christ's cause.

"See your calling brethren, that not many are wise after the flesh, not many mighty, not many noble, but the foolish things

of the world God chose that He might put to shame the wise; and the weak things of the world God chose that He might put to shame the things which are strong; and the base things of the world, and the things which are despised God chose." (I Cor. 1:26-28.)

And the sword of the Spirit which is the word of God; brethren, if we put on the whole armor of God with the sword of the spirit handled skillfully, God can put the armies of the anti-Christ to flight.

Anti-Christ is not a person or some particular church, or potentate. It is a system. John said, "The spirit of the anti-Christ." This spirit manifests itself throughout Christendom. The spiritual powers of the evil in the heavenly realm.

1250 E. 3rd St.,
Long Beach, Calif.

Follow me, and I will make you fishers of men.

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

Repent, for the kingdom of heaven is at hand.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

SUNDAY SCHOOL LESSON

April 1—Acts 8:24-40.
 April 8—Acts 9:1-22.
 April 15—Acts 9:23-43.
 April 22—Acts 10:1-19.
 April 29—Acts 10:19-48.
 May 6—Acts 11:1-18.
 May 13—Acts 11:18-30.
 May 20—Acts 12:1-25.
 May 27—Acts 13:1-37.
 June 3—Acts 13:37-52.
 June 10—Acts 14:1-28.
 June 17—Acts 15:1-21.
 June 24—Acts 15:22-41.

PRIMARY SUNDAY SCHOOL LESSONS

April 1—A Wicked City Destroyed.
 Gen. 19:1-26.
 April 8—Abraham Obeys God and
 Offers Isaac. Gen. 22:1-18.
 April 15—Jacob Deceives His
 Father. Gen. 27:1-29.
 April 22—Jacob's Wonderful Dream.
 Gen. 28:10-22.
 April 29—The Meeting of Jacob and
 Esau. Gen. 33:1-17.
 May 6—The Boy Joseph and His

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Dreams. Gen. 37:1-11.
 May 13—Joseph Sold by His
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 May 20—Joseph's Wisdom to In-
 terpret Dreams. Gen.
 41:1-36.
 May 27—Joseph Found by His
 Brothers. Gen. 45:1-28.
 June 3—Pharaoh's Cruelty to
 God's People. Exodus
 1:8-14, 22.
 June 10—How the Baby Moses Was
 Saved. Ex. 2:1-10.
 June 17—Moses and the Burning
 Bush. Ex. 3:1-10.
 June 24—Review. Gen. 19:1; Ex.
 3:10.

BIBLE MONITOR

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No. 10

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SELLING OUR BIRTHRIGHT

Not only is there danger of one losing his birthright, but there is a possibility that one may, under the stress of circumstances, sell or exchange his heritage for some immediate gratification that is of little value. An illustration along this line is given us in Genesis 24:29-34, where the account of Esau selling his birthright to Jacob is recorded. In this case, Esau fell heir to all the possessions of Isaac his father, and Isaac had great possessions; all that Abraham had, his flocks, herds, silver, gold, men-servants, maidservants, camels, and asses were given to Isaac. (Gen. 25:25-36.) Esau knew that all these great possessions were his birthright but to gratify the desire of the flesh for

the time being he foolishly surrendered it all.

Those who read the account of this transaction are amazed at such folly, yet more astonishing transactions are taking place about us in this enlightened age. We think it strange that Esau would sell his birthright for a morsel of meat, yet, many folks are willing to barter their spiritual birthright (which is infinitely greater) for some trivial frivolity of the world.

We know well that the scriptures teach that a Christian cannot be a friend of the world, participate in its pleasures and follies, engage in its dishonest, unjust, unmerciful, and oppressive ways nor be subject to its dictates; for the world in its sinful things is dominated by Satan, the enemy of all righteousness;

and, "Ye cannot serve God and mammon." (Matt. 6:24.)

We know too, that to live the true Christian life means self denial and burden bearing. "Then said Jesus unto His disciples, if any man will come after Me, let him deny himself, and take up his cross and follow me." (Matt. 16:24.) If one would live a faithful Christian life there comes times when he meets trying circumstances. Because of the wickedness of men the necessities of life may be withheld from him and he may have to endure severe hardships and persecutions. Satan uses just such circumstances and conditions to bring about the downfall of the righteous by suggesting compromises to gratify the yearnings or alleviate the suffering of the flesh. In the event that we would accept his compromise, it is virtually "selling our birthright for a mess of pottage," exchanging everlasting life for a temporary gratification of the flesh.

In Matt. 4 we have the record of the temptation of Jesus after He had fasted in the wilderness for forty days and nights. Here

Satan with all his deceptiveness (by quoting scripture) appealed to Jesus through the lust of the flesh, the lust of the eye and the pride of life, to barter away His heritage. Should Jesus have yielded, He would also have sold His birthright for a mess of pottage.

From all indications Satan has a host of servants in the ministry today practicing the same deceptiveness (quoting scripture and appealing to the people through the lusts of the flesh) and their success is astounding.

There are many ways in which we can barter away our birthright. Whenever we disobey the Word of God in order to gain riches, the praise of men, friendship of the world, pleasure or such like things; whenever we adorn or decorate our bodies, engage in business activities, or otherwise go contrary to the scriptures we are simply "selling our birthright for a mess of pottage."

After successfully resisting Satan's temptations, the angels came and ministered unto Jesus supplying His needs in His famished condition. In like manner,

if we are faithful our needs will be supplied in due time.

After selling his birth-right Esau, "When he would have inherited the blessing, he was rejected: for he found no place for repentance, though he sought it carefully with tears." (Heb. 12:17.)

This is true also with those who are born of the Spirit. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." (Hebrews 6:4-6.)

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.)

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up and the poor have the gospel preached to them.

BAPTISM FOR REMISSION

B. E. Kesler

The fear of placing too much stress upon baptism by exalting it into a saving ordinance, has led many honest men to undervalue this important command, and even to berate it as a nonessential, and as such, has no part in our present or future salvation.

The aim of this little tract is to present the subject to the mind of the reader in the light of the scripture teaching.

Two positions obtain with reference to the matter. One is, we can be saved, indeed are saved or pardoned, without baptism. The other is, baptism along with faith and repentance is a condition of pardon or salvation and that upon this condition, we have promise of pardon and forgiveness of past sins. This latter position is set forth herein, not as the price, cause, or source of pardon, but as the divinely appointed means upon which we receive remission.

While it is known from

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history that the early churches baptized "for remission of sins," the present aim is to give a concise statement of scripture teaching on the subject.

Of the first man, John the Baptist, who ever baptized people, it is said, "He came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." (Luke 3:3.) And "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark 1:4.) Here it is stated John baptized, and that he "preached baptism for the remission

of sins." How different from many preachers of today who tell us baptism is a nonessential, and has nothing to do with pardon or remission.

It is worthy of note right here that the first Christians that ever lived in the world were baptized, "for the remission of sins" and that the first Christian church that ever existed in the world was composed of persons who had been baptized "for the remission of sins." No escaping this conclusion.

Furthermore, John "gave knowledge of salvation to his people by the remission of their sins," (Lu. 1:77.) So to John's converts, baptism was a condition of salvation, and when they met the conditions they had knowledge of salvation, knew they were saved, no guess work about it. No "hope so," about it. They knew it.

Did Jesus change the conditions? No, he preached just as John did. "Jesus and His disciples came into the land of Judea; and there He tarried with them and baptized. John also was baptizing in Enon near to Salem. For John was not

yet cast into prison." (Jno. 3:22-24.) Their ministry overlapped, but nothing said about any change in conditions taught. When Jesus began to preach He said: "The time is fulfilled, the kingdom of heaven is at hand, repent and believe the gospel." (Mark 1:15.) "From that time Jesus began to preach, and to say, repent for the kingdom of heaven is at hand," (Matt. 4:17) and "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved." (Mark 16:15-16.)

From these references it will be seen Jesus, like John, made baptism a condition of salvation, along with faith and repentance. Jesus said, "He that believeth and is baptized shall be saved." How different from men today who tell us to be saved and then be baptized, or not, as suits us.

It is just as easy for Jesus to send out saving virtue through a literal ordinance, as it was through the hem of His garment, or as it is through His literal blood, or as it is to impart spiritual life through the literal emblems, (bread and wine)

of His body and His blood. Why not? The communion is a literal ordinance and yet it imparts spiritual life. (Jno. 6:53-54.)

To be baptized is an act of obedience, and obedience is essential to salvation, therefore baptism is essential to salvation.

Baptism is connected with the new birth. Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven." (Jno. 3:5.) This ultimatum is given by the Master, Himself. From His decision there is no appeal. It is final, and there is no birth of water except through baptism. Also we are said to be, "Born again, not of corruptible seed but of incorruptible by the word of God." (I Peter 1:23.)

Baptism is a part of the word of God, and there is no way to be born of the word of God except through baptism. If so, how is it?

Again, "Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." (Eph. 5:26.) Here we are said to be sanctified and cleansed with the wash-

ing of water by the word. There is no washing of water by the word except through baptism. If so, what is it?

Paul was told to "be baptized and wash away thy sins." (Acts 22:16.) If they weren't washed away in baptism, how were they washed away? Would they have been washed away if he had not been baptized? Further, "He saved us by the washing of regeneration." (Tit. 3:5.) There is no washing of regeneration except through baptism. If so, how?

In regeneration we have "our hearts sprinkled (by the blood) from an evil conscience and our bodies washed (in baptism) with pure water." (Heb. 10:22.) Our bodies are washed in baptism, the blood is applied, and we become "new creatures in Christ Jesus," the Spirit directing the work and thus we are born of water and of the Spirit, and become the spiritual children of God.

Peter told convicted penitent sinners to "repent and be baptized for the remission of sins and you shall receive the Holy Ghost." (Acts 2:37-38.)

Three thousand gladly received the word and were baptized, and were thus saved and added to the church. If this baptism was "for" anything, it was "for" remission of sins. And Peter said, "this promise is to you and your children and to all that are afar off." What promise? Why the promise he made them, that on repentance and baptism they, too, would get remission of their sins and receive the Holy Spirit. So that same promise comes to us on the same condition, repentance and baptism, faith of course implied.

Had those pentecostians not been baptized, would they have received remission and the Holy Spirit? Most certainly not. Then if we are not baptized will we receive remission and the Holy Spirit? Surely not, for this is the condition upon which the promise is made. And the Bible says baptism is "for remission," and it is not "for" anything else.

To be continued.

He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad.

BUSINESS FOR ANNUAL MEETING

Wenatchee, Wash.
November 3, 1933

We, the Wenatchee Dunkard Brethren church, in special council assembled, petition Annual Conference through the District Conference of the 4th district to change article 2, page 19 in the Polity Book, so as to read as follows:

All Elders, Ministers and Deacons present, with the Delegates sent from the various churches, shall constitute the voting body of District Conference. Passed to District Conference.

Signed:

E. W. Pratt, Elder

D. B. Steele, Clerk

Waterford, Calif.
November 17, 1933

We, the 4th district in District Conference assembled, passed the above query to Annual Conference.

Signed:

E. W. Pratt,
Moderator

E. L. Withers,
Writing Clerk

We, the Dunkard Brethren church of the

Walnut Grove congregation ask Annual Meeting through District Meeting to decide as follows:

That the names and addresses of all the Elders and Ministers of the brotherhood be printed in the Monitor once each year at the beginning of the year, so we can have an opportunity to know all of the ministering brethren. In case of any changes during the year the notice can be published by the party notifying the Monitor.

T. C. Ecker, Elder

M. Ella Ecker, Clerk.

Answer by District Meeting: Request granted—Presiding Elders are to report to the editor of the Bible Monitor by January 15 of each year.

Passed with its answer to Annual meeting.

Plymouth, Ind.,
March 10, 1934.

We, the Fairview congregation of the Dunkard Brethren church, petition Annual Conference through District Meeting to so decide that Annual Conference shall not be held two years in succession in the same district, provided a call is made from another

district.

Answer by District Meeting, request granted and passed to Annual Meeting.

Query No. 1.

We, the Midway Dunkard Brethren church, assembled in council March 10, 1934, ask Annual Meeting through District Meeting to make ruling as follows:

In case a member is disfellowshipped or an official is deposed, and moves into another congregation, the church where the member was disfellowshipped or deposed must give her consent before the member is restored to full membership or official position.

Chas. Butler, Clerk.

Answer by District Meeting request granted and sent to Annual Meeting.

UNBELIEF

J. F. Britton

"But though He had done so many miracles before them, yet they believed not on Him." (Jno. 12:37.) It is sad indeed to think that Jesus had verified his curative and restorative powers over all human ills, and even death had yielded its victims

to His command and yet the people believed not on Him.

Jesus demonstrated His divine power over the mighty storms, and the vehement hurricanes that swept down on land and sea, when they were calmed at his rebuke, and "Men marvelled, saying, what manner of man is this, that even the winds and the sea obey Him." (Matt. 8:27.) And He displayed his medical ability as the Great Physician, who was able to cure all who came to Him, that the people "were beyond measure astonished, saying, "He hath done all things well; He maketh both the deaf to hear, and the dumb to speak," (Mark 7:37), "yet they believed not on Him."

And though Jesus "spake as never man spake," and "taught them as one having authority, and not as the scribes, yet they believed not on Him."

No wonder Esaias said, "Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?" (John 12:38.)

It is amazing indeed that with all of our advanced literary and biblical knowl-

edge, it is today, as it was in Christ's day and time, multitudes saw His miracles and wonderful works and felt the touch of His divine powers, and "did not believe on Him," and today thousands read their Bibles, and "yet they do not believe on Him."

The Bible abounds with many evidences that unbelief has been in all ages of man, the great Hydra-headed Monster arrayed in all his satanic deceitful devices and stratagems against a real active saving faith in God. It was this awful soul-destroying monster, Unbelief, that engulfed the Antediluvian world, into a watery grave. It was the same monster that incurred the wrath of God, that "burned with fire and brimstone the cities of Sodom and Gomorrah."

And, oh how sad and unthinkable, with all the assurances that God had given Israel through Moses of His divine power to bring them into the promised land, "yet they could not enter in because of unbelief." (Heb. 3:19.)

And notwithstanding, that Jesus said, "All power is given unto Me in heaven

and in earth," (Matt. 28:18) that He could perform miracles, and control the mighty storms, and raise the dead, and cure the leprosy, and speak peace to the troubled heart, but alas, when He comes in contact with unbelief, His divine powers seem to fail, "and He could there do no mighty work, save that He laid His hands upon a few sick folks, and healed them, and He marvelled because of their unbelief." (Mark 5:5-6).

Thus we see the tremendous and stupifying effects of unbelief among Christ's own people, and even among His own relatives. The reader should lay this article aside, and get his testament and read the first four verses of the fifth chapter of St. Mark, in order to get a mental picture of the gigantic and full measure of the statue of unbelief in the very presence of "Him who spake as never man spake," and who said, "The works that I do, they testify of Me," yet they did not believe on Him.

Hence, it is not hard to understand, how that history is repeating itself right before us. Our

country is reeling, shrieking and suffering because of economic and commercial conditions, which have created and brought about a great deal of unrest, strife and distress all traceable to unbelief.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." (Matt. 7:12.) This text is recognized as the "Golden Rule," and if it were the Standard of Rule and practice between employer and employee conditions would be better. And why is this God-given "Rule" not the standard between man and man? The only answer that can be given is because of unbelief, and because of conditions growing out of unbelief.

Similar conditions in the modern churches are responsible for the agonizing depression in our country today. Therefore it stands to reason and is logical, that the only "Balm of Gilead" for a sin-sick church, and a devastating country is a willing surrender, and contrite confession to God, and prayer, mightily in contrition of heart, that God

will breathe His restorative Spirit upon our country, and quicken His people by creating a new heart in them, and renewing "a right spirit within them," (Ps. 51:10), that they may believe that "Jesus Christ is the Son of God," and that the gospel of Jesus Christ, is the power of God unto salvation to everyone that believeth." (Rom. 1:16.)

Thank God, and praise His holy name that where sin and unbelief hath abounded, there hath grace and truth much more abounded. Hence the compassionate and clarion call of Jesus is, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls, for My yoke is easy and My burden is light." (Matt. 11:28-30.)

Reader, would you like to see a great spiritual revival in this country? "The Master is come, and calleth for thee." May we all "pray that the Lord of the harvest will send forth labourers into His harvest." (Matt. 3:38.) Amen.

Vienna, Va.

**THE RENEWING OF
YOUR MIND****Grant Mahan**

These words of Paul to the Roman church have come to my mind so much of late that I wish I knew better just what they mean and all they mean. It seems to me that they must mean much more than we think. In Philippians Paul says, "Let this mind be in you, which was also in Christ Jesus." In this place it refers to the willingness of Christ to give up His glory to be of service to man by becoming man. And it is just here that men so often fail to be like Christ; we do not like to stoop to something which in our pride we think is beneath us or our dignity. We forget that He set us an example and that we should follow in His steps.

In the same letter, Paul, just before the former quotation, says, "In lowliness of mind let each esteem others better than themselves." We fail again when it comes to this test. And it all goes to show how greatly we are in need of having our minds renewed, changed to the Christ-mind.

We think too much of our rights and too little of our duties and privileges in serving.

What a change there would be in the churches and in the world if those who profess to follow Christ had their minds renewed as they should be. We would then let a light shine that would lighten all those with whom we come in contact. And we would be happier. We want happiness, and yet we fail to do the very things that would bring us the greatest happiness we can possibly have in this world. There are pleasures and excitements, but these are not happiness, and too often they are of a kind that bring sorrow instead of joy.

If our minds were renewed we should no longer envy or covet; we should no longer speak unkindly; we should no longer attribute evil motives to one who had done a good deed; rather, we would incline to give one the benefit of the doubt; we no longer think of and talk so much about our financial interests; we should realize that there are other things, more important and better than just money and what it will

buy; we should not act or speak or give just to be seen of men—we should be more like Christ.

Yes, our minds need renewing, that we “may prove what is that good, and acceptable, and perfect, will of God.” From these words we learn that we cannot learn the will of God as we should unless our minds are renewed. That is due to the fact that “the carnal mind is enmity against God.”

By nature, we are carnal, are of the earth, earthy. The carnal mind “is not subject to the law of God, neither indeed can be.” We must be changed, born again, a new creature in Christ Jesus. Too often the new birth is claimed when there has not been, so far as man can see and judge from the life of the one claiming to be a new creature, any change at all in the manner of life.

Many deceive themselves by thinking they have the renewed mind when they do not have it. If we have not the Spirit of Christ we are none of His. The same can be said in regard to having the mind of Christ. If the mind is not renewed it is not

like His, and if it is not like His it will not answer our need.

The matter is serious, for on our having or not having the renewed mind depends our hope of the home which He has promised to all those who love and obey Him. We may deceive ourselves in this matter, but we can not deceive Him.

Our minds must be renewed, changed from the natural to the spiritual, or our profession and our hope is vain. Our affections must be set on the things that are above; we must cease to be of the earth, earthy. To make a profession and not make a change in life, have different and higher aims and purposes, will do us no good.

Homestead, Fla.

A STEEP PLACE

B. F. Masterson

Mark 5:1-20—Read the narrative.

In this narrative a number of characters are named, Jesus, “the demoniac,” the evil spirits, “the swine feeders,” “the people from the city” and the people in the country of Decapolis.

Why the swine should come in for their share of notoriety in this act has been somewhat of a question to me, since it is not definitely stated, each one has a right to draw his own conclusion, Jesus and the Demoniak are the most prominent characters and healing this desperate case is the main issue; the destruction of the hogs is a side issue.

It is illustrated how that if the Demoniak would not have been rescued he would have been destroyed in the sea of eternity. It is a picture of Jesus, the rescuer, and the evil spirit, the destroyer. The word destruction is not so easily understood because it has its origin in the Latin.

The German word for destruction is "obgrund," "ob" means off, and "grund" means ground, "off of the ground, bottomless," and suggests the bottomless pit and no doubt for this reason the final abode of Satan and his angels and all the wicked is so called, and there is nothing that is so illustrative of the bottomless pit as the ocean, it is six miles deep in some places.

Jesus' love is too intense for the poor demoniac, to permit his destruction. So this circumstance shows how the evil spirit in man will sink him into the bottomless pit. The devil's business is to destroy and to run people violently down a steep place into the bottomless pit and he has legions of evil spirits employed to do his destructive work.

Notice how minutely the narrative describes about the hogs, even numbering them, comparatively a large number. Satan will run a large number down a steep place to destruction. Did you ever notice when a person starts out to go the downward road in sin, how fast he goes? It is because the way is so steep he gains velocity as he is going, and no bottom to it.

The drunkard took his first drink but how quickly he became a habitual drinker, and no human power can rescue such, but Jesus who is divine.

When I see an infant, O how beautiful. It seems to me I see the possibilities in that life, somehow there is something in me that prompts me to say, some-

times in an audible voice, "God bless you." But almost instantly the vision changes to that of a "steep place." O God, keep it from going down a "steep place."

Here is a perfect lad, normal in every particular, for which his mother's heart should swell in gratitude to her Heavenly Father. He is chock full of possibilities. Do you know what the word "possibilities" means? It means, that lad stands a chance of growing up to a model young man, to an influential man in his community and better yet, a Christian which implies all the good and noble characteristics which fits him for the world to come.

All these possibilities can be seen in a child, like the miniature peas in a bloom by looking through a powerful magnifying glass. But on the other hand the evil spirits are seeking to destroy by running them down a steep place. And their names are legions, the spirit of lying, profanity, stealing, cigarette smoking and tobacco chewing, drinking liquor, which robs one of his will power, the desire to get rich quick, grafting, card playing, gambling,

fashionable society, dancing, vice, picture shows, and a thousand other things intended to run them down a steep place into prison, into the bottomless pit.

Here are opportunities for Sunday School teachers to accomplish a great work. Do you plan? Do you pray? Do you study how to prevent these evil spirits from running the boys and girls down a steep place? It is much harder to win one to Christ who is under the influence of the evil spirit than one who is under restraint, whose mind and heart are normal and are susceptible to Bible education and training.

One possessed of an evil spirit is truly in a pitiful plight, his case is incurable. It is only the Great Physician who is able and willing to rescue the fallen. And what a marvelous change He will bring about in the patient's life that will surprise the community.

The demoniac was such a bad case that would disqualify him to live in society and when he was healed at his master's bidding he went home to his friends, and told them what great things the Lord hath done for him.

He did not stop there, but began to publish what the Lord did for him, in Decapolis.

Are we as ready to tell what great things the Lord hath done for us, and hath had compassion on us?

1250 E. 3rd St.,
Long Beach, Calif.

CONVERSION

D. M. Click

Conversion is the changing from a life of worldly sinful indulgences to that of a true devoted Christian service, lead by the Holy Spirit of God, to cleave close to all the gospel precepts and commands taught by Jesus, the great light of the world.

The convert now sees and feels the real hand of God, the power of Jesus and the influence of the Holy Spirit in his salvation. Faith, repentance and baptism have led him where Jesus has promised to meet him with pardoning grace. (John 20:23.)

Jesus says, "Whosoever sins ye remit they are remitted unto them and whosoever sins ye retain, they are retained." So we

can very plainly see that Jesus has placed the power of pardoning grace in the hands of His church, and if men and women are willing to comply with the conditions laid down in the New Testament church they sure have the real saving conditions of salvation.

The process of saving grace was so fully given by Christ to his apostles just before He left them. (Matt. 28:19), "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," and in the next verse we have what really follows, the process of conversion. Oh, how grand it will be to all who are really converted to Jesus our Lord, when the encouraging words of the Master are fulfilled. (Jno. 14:2-3), "In My Father's house are many mansions; if it was not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

And what I say unto you I say unto all, Watch.

APPRECIATION FOR THE MINISTER

Ethel Beck

For some time I have thought of writing on this subject, but for some reason or other neglected to do so. Not long ago I came in contact with an article on this subject which again prompted me to write on it.

The ministry of today receives far too much criticism, not only from the world but also from professors of Christ, and far too little real sympathy. Of course there are some who do not live true to their office, but many of them are faithful and realize their responsibility. It is through the minister that most of us were led to Christ.

The scripture speaks of evangelists, pastors (Eph. 4:11), preachers (I Tim. 3:7) and ministers and elders. It is the faithful minister that we want to consider.

It is a worthy calling (I Tim. 1:12) "And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry."

They are called of God to the greatest work on earth. He is in charge of the work of the kingdom. There is no opportunity to rest in an easy chair in this great work. It means sacrifice. Some who give their time over to this work do not always know where the day's food will come from, but since God has called them for this work they trust Him who has promised to supply all our needs. (Phil. 4:19.)

Paul, who was a faithful minister, and worthy of the office says, "We are your servants for Jesus, sake," (II Cor. 4:5), "as fools for Christ's sake," (I Cor 4:10), and "ambassadors for Christ," with the interest of souls at heart. (II Cor. 5:20.)

Timothy also proved faithful and was an example to the followers of Christ. We see what a high position they hold realizing that they must, by all means, be an example to the flock.

They also are held responsible for this high position, if they fail to warn the people of their wicked ways, and preach the whole gospel. Paul said he preached "Christ and Him

crucified." He also tells Timothy to "Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine." So when ministers and elders do these things they are only carrying out the inspired word, and are told to do so with long suffering.

We bring these scriptures in to show how much is required of a minister and how we should appreciate their efforts, and think just what we might do if we were in their place sometimes.

We are told it is a strenuous work and hard on the physical body of a minister who gives his time to preaching, praying and having the burden of lost souls on his heart. Possibly spending sleepless nights, not only over lost souls, but for those who are not willing to wholly surrender to their Christ, and thus cause trouble.

We realize too, that he may be called upon for his services any hour of the day and sometimes at night, to stay by the bed of the sick and dying or to offer comfort or his help in time of trouble. Do we express our

appreciation, knowing that he too has like difficulties and needs our encouragement and help?

In Gal. 4:19 Paul expresses how he was burdened for others, "My little children, of whom I travail in birth again until Christ be formed in you." He is concerned about their lack of Christ in their lives.

The minister (I am speaking about the ones true to their calling) is worthy of honor and obedience. (I Thes. 5:12-13), "And we beseech you brethren, to know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake. And be at peace among yourselves." We are to esteem them in love. Esteem means to regard with reverence or respect. It may not always be easy to esteem those who admonish us, neither is it pleasant for them to have to rebuke wrong-doers. But as Paul says, "We were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts." So when the word

teaches ministers to reprove, rebuke, etc., they are expected to do so, and we must respect God's word through them, His spokesmen. We should appreciate the minister's position and love him the more for admonishing us in season.

We realize that an elder has even more responsibility as he is an overseer of the flock and is to keep all things in order. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." (I Tim. 5:17.)

We are told to "obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must account, that they do it with joy, and not with grief, for that is unprofitable for you." (Heb. 13:17.) How it does bring joy to the hearts of elders when all the flock are submissive and obedient to them as overseers of the Lord's work. This is only in keeping with the scriptures and should be respected.

Much depends on we members as to the success of our ministers. Paul realized that it took much

prayer in preaching the word so he tells the saints to pray always with all prayer and supplication in the Spirit, and watch thereunto with all perseverance and supplication for all saints, "and for me that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds, that therein I might speak boldly as I ought to speak." (Eph. 5:19-20.)

Many times he says, "Pray for us," realizing that it is only through prayer for the Holy Spirit's guidance that he could preach the word as it ought to be preached.

"Finally brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." (II Thes. 3:1.) Many times we hear the minister say, "pray for us." Do we then pray for them as we ought, that the word will have free course and bring conviction upon the hearts of sinners? And that they may remain faithful and continue to preach the word and be a living example before others?

I say, do we thus pray for them? If not it is no wonder that we find fault with them because sometimes the trouble lies with us, and we are not in an attitude to receive the word for our good.

Just how much do we do for our ministers in helping, encouraging and praying for them? If you enjoy the sermon tell them so. When we fail to do our part it is no wonder that some get discouraged and give up or feel like giving up their job. I fear that many get discouraged with much smaller difficulties. So let us try a little harder to hold up the hands of the man of God so that the whole gospel will still be preached.

Dallas Center, Ia.

EASTER TIDINGS

Ida M. Helm

"But now hath Christ been raised from the dead, the first fruits of them that are asleep." (I Cor. 15:20.)

Frequently Jesus spoke to His disciples of His approaching death and every time he spoke of it he said, "I will rise again." Christ died not only to take away

sin and bear the punishment of sin in our place, He died also to conquer death and the grave and give eternal life to all that will accept Him on the plan of His pardoning grace.

Our faith and obedience to His teachings unites us to Christ and identifies us with Him; it involves us in His destiny. If Christ is not risen our union with Him would mean our destruction, we would be of all men most miserable, but He has risen and He is our life and glory.

Jesus died and was placed in the tomb. The disciples were slow of heart to believe all that the prophets had spoken and everything that Jesus Himself had told them concerning His death and resurrection. Fear gripped their hearts, despair overwhelmed them and they went to their homes in deep sorrow. Jesus, the one that they had trusted should redeem Israel had been betrayed by one of His intimate followers, delivered to the Romans and crucified. He had been placed in a tomb and the tomb was sealed with the Roman seal.

Slowly the hours of that

sad night dragged on. The tramp, tramp, tramp of the Roman sentry and the sealed tomb boastingly proclaimed that at last the "strong man" had bound Jesus securely. The day following the crucifixion passed in gloom and the tomb remained undisturbed.

The disciples cowered in fear. The Jews lashed into fury, exulted with glee.

The morning of the third day angels lingered at the tomb and proclaimed to the world, "He is not here, He is risen." The stricken guards having regained consciousness ran and told the chief priests all that had happened. The bodies of dead saints came out of their graves and went into Jerusalem after Jesus rose from the dead. Mary Magdalene came to the tomb and heard the familiar voice of the One she expected to see dead. The one word, "Mary" was enough, she believed that Jesus was alive again. If we give attention we can hear Jesus speak to each one of us this Easter season. He knows each one of us by name.

To Mary He said, "Go and tell the glad tidings." Mary went and told the disciples

she had seen the Lord and that He "is alive." Are we as obedient to our commission as Mary was? Individually do we know Jesus well enough to tell to the world His plan of salvation? That is what He bids us do. We must live for Him, each in our own little corner of the world.

Have we put on the new man, which after God is created in righteousness and true holiness. (Eph. 4:24.)

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life that henceforth we should not serve sin." (Rom. 6:3-4,6.)

Are we, like our Redeemer, doing good to all mankind? Are we living the resurrection life? Are we bearing our cross after Jesus? Have we renounced the old man of sin with his greed, grasping, hatred, love of worldly pleasure and worship of Madam Fashion? Have we a forgiving spirit

like our Savior? Has someone told things about us that were not true? Have people cheated us and mistreated us? Have they slighted us? Have they gone about to crucify us? Have they unfeelingly watched us while they gambled for our garments? If they have are we trying to get even or will we pray, "Father forgive them." If we are really His we will live the resurrected life.

As the days passed Jesus appeared frequently to His disciples, and His repeated benediction of "Peace be unto you," peace such as this world can never give, must have sounded like sweet music above the din of the storm of Jewish hatred.

One day Jesus took His disciples for a walk to Mount Olivet. He gave them the great commission, "That repentance and remission of sins should be preached in His name among all nations." (Luke 24:46.)

He promised, "Lo, I am with you always, even unto the end of the world."

Suddenly He rose from the earth. Wider and wider became the distance be-

tween the ascending Lord and His astonished disciples. "And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1:10-11.)

The great commission is in the hands of the church today. Are we measuring up to the requirements? Let us get our Bibles and read the commission in Matthew 28:19-20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."

R. 2, Ashland, Ohio.

And he lifted up his eyes on His disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep: for ye shall laugh.

PRIDE AND PROUD

A. B. Rice

(James 4:6) "But He giveth more grace. Wherefore He saith, God resisteth the proud, but giveth grace unto the humble." We find that the spirit of these two words are very, very dangerous to have in our possession or a part of our makeup.

Why? Because they are two of Satan's most deadly weapons. Why again? Because he can use them in such deceptive ways on so many classes of people and make all of them enjoy it. Now we want to notice some of his ways of tactfulness in using them. He comes to some very influential brother and says, look here, Bro. A. B., you know that you have been brought up in one of the best Christian homes in the country and you are one of the best read men in your community and church, but you are a little bit too old fashioned in your appearance; you ought to dress a little more stylish, you would have more friends, and if you would trim up your hair and get those whiskers shaved off

you would look much better, and you could go and mingle with all classes of society and they wouldn't be ashamed of you.

Listen brother, God hateth a proud look, (Prov. 6:17) how much more a proud act. You may become self righteous and think you know more than anybody else, and think you have a better right to speak on any subject, but God has hid His great plan of salvation from the wise and prudent and revealed it to babes. (Luke 10:21.)

Now brother and sister, I want to ask you a few questions, knowing God knows our thoughts: Sister when you have a very costly and stylish made dress, or a coat with so much fur on it, or a cap that is so small it hardly covers the back of the head, and your homes so varnished and costly furnished, while others are destitute of all these, but would be glad if they only could hear the true word of God, do you not take pride in your achievements?

Brother, when you have a very nice farm and nice stock, do you not pride yourself to that extent that you become proud of your-

self, patting yourself on the back for your great success, not realizing that God giveth and God taketh away?

Now we want to come to some of the little trifling things as lots of people, even some brethren and sisters, look on them as such. (Pride and proud.) Remember these two words.

We realize that a sister with a low neck, short sleeves and short skirted dress, splashy patterns, has been looked upon by our beloved church as one who takes great pride in dressing as she pleases and is proud of herself because her associates in the world speak highly of her appearance. Now what puzzles me is when she has bought and has enough goods, she cuts so much of it away.

Now, dear brother, has this not been true of you also in your appearance, especially our officials, when we were about 16 to 18 years of age. We could hardly wait until we could shave so that we could grow whiskers on our face, so we would look like a man. Now when we have become a man we still want to do

those childish things. (I Cor. 13:11.) Paul said when he became a man he put away childish things.

Now brother, can you say that you are not just a little proud of your appearance when you shave so close that your whole face shines? Are you not like the sister who persists on showing so much of her beautiful arms and neck, when she had goods enough to cover them, and when God makes your beard grow to hide your boyish looks, and you keep cutting it away, is it not an outward look of pride? If it was fashionable to wear a beard would you keep cutting it off?

God hates a proud look. (Prov. 6:17.)

R. 3, Fred County, Md.

Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full, for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. (Luke 6:23-25.)

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

My yoke is easy, and My burden is light.

SUNDAY SCHOOL LESSON

- April 1—Acts 8:24-40.
 April 8—Acts 9:1-22.
 April 15—Acts 9:23-43.
 April 22—Acts 10:1-19.
 April 29—Acts 10:19-48.
 May 6—Acts 11:1-18.
 May 13—Acts 11:18-30.
 May 20—Acts 12:1-25.
 May 27—Acts 13:1-37.
 June 3—Acts 13:37-52.
 June 10—Acts 14:1-28.
 June 17—Acts 15:1-21.
 June 24—Acts 15:22-41.

PRIMARY SUNDAY SCHOOL LESSONS

- April 1—A Wicked City Destroyed.
 Gen. 19:1-26.
 April 8—Abraham Obeys God and
 Offers Isaac. Gen. 22:1-18.
 April 15—Jacob Deceives His
 Father. Gen. 27:1-29.
 April 22—Jacob's Wonderful Dream.
 Gen. 28:10-22.
 April 29—The Meeting of Jacob and
 Esau. Gen. 33:1-17.
 May 6—The Boy Joseph and His

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Dreams. Gen. 37:1-11.

- May 13—Joseph Sold by His
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 41:1-36.
 May 27—Joseph Found by His
 Brothers. Gen. 45:1-28.
 June 3—Pharaoh's Cruelty to
 God's People. Exodus
 1:8-14, 22.
 June 10—How the Baby Moses Was
 Saved. Ex. 2:1-10.
 June 17—Moses and the Burning
 Bush. Ex. 3:1-10.
 June 24—Review. Gen. 19:1; Ex.
 3:10.

BIBLE MONITOR

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No. 11

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CONCERN FOR THE CHURCH

With the time swiftly approaching when we expect to convene in another Annual Conference we naturally give some thought to the matter.

Many years have come and gone since that first assembly at Jerusalem; many generations of the human family have lived and gone the way of all the earth; many changes have taken place on the earth among men—the rise and fall of nations, kingdoms, organizations, societies, the discovery and settlement of lands in the uttermost parts of the earth—the increase of knowledge, science and invention. All these things have brought about a great transformation in the earth. Yet with all this, the same God of justice, truth and

mercy lives and reigns in the universe, and He would have the human family recognize Him, and live soberly, righteously and Godly at all times. To make this possible He instituted the church, a soul saving institution, through our Lord Jesus Christ. The scriptures tell us "Jesus Christ the same yesterday, and today and forever." (Heb. 13:8.) His gospel is also the same today as it was when it was given, so His church today is composed of those who have accepted Him and are living as the gospel teaches. This shall be true until the end regardless of the changes that takes place on the earth.

Through all the years since its establishment the church has continued to exist and operate in some form or other although con-

fronted with many problems and difficulties. Even though great changes have taken place among men through these years, the problems of each generation have been largely the same. Although with the increase of wickedness they are likely greater in our day. If this is true it necessitates increased vigilance and greater effort on our part to keep the church unspotted from the world and operating in the proper order.

It seems also with the development of conditions of late years it is more difficult to carry on the work of the church. Professed Christendom has aposticized to such a great extent and is in such a state of confusion that it has largely lost its power and influence over the world. This makes it the more urgent that the faithful ones prove to the world that there is a reality to the religion of Jesus Christ. Everything possible should be done to keep the church pure, in love, unity and action. Problems are continually arising and as we assemble in our conferences these problems should be met and disposed

of in the light of scriptural teachings that the church may grow and prosper and be prepared for her coming Lord.

Under existing conditions it may require great sacrifices to carry on the work, yet it is worth while, for without the church we perish. A little serious thought as to the value of the church will cause us all to resolve with one of old, "I will very gladly spend and be spent" that the true faith of the gospel may continue on the earth.

We should also realize our own weakness and inability to carry on the work, our Lord has said "without Me ye can do nothing." May we look to Him with one accord for direction and help that we may have a glorious meeting.

BAPTISM FOR REMISSION

B. E. Kesler

The objector says, "Our salvation is not dependent upon any literal ordinance man can perform on us." But, maybe he doesn't know. Jesus said, "He that believeth and is baptized,

shall be saved," and He knew. The objector says, "be saved and be baptized," but Jesus said, "be baptized and be saved." That's the difference—Jesus knows.

Jesus said be baptized "into the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.) The "name" here means the Father, the Son, and the Holy Spirit. Then Jesus says be baptized "into the Father, and the Son, and the Holy Spirit." He tells us no other way to get "into" them, so this must be the way.

Paul says, "As many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.) This must be the way that we "put on" Christ and get "into" the three divine persons of the Godhead. The objector says we get into the Trinity and put on Christ before we are entitled to baptism. Suppose he doesn't know?

Jesus and Paul say we get into the Trinity and put on Christ in baptism, and they know!

The objector thus magnifies baptism. Makes remission, salvation, and the Holy Spirit, essential to baptism.

He thus makes baptism more important than all these. Whereas Jesus and Paul make baptism essential to all these. We take our stand with Jesus and Paul on this matter.

Again, Paul says, "So many of us as were baptized into Jesus Christ, were baptized into His death. Therefore we were buried with Him by baptism into death; that like as Christ was raised from the dead, so we should walk in newness of life; knowing that our old man is crucified with Him that the body of sin might be destroyed." (Rom. 6:3-6) "Buried with Him in baptism, wherein also ye are risen with Him." (Col. 2:12.)

From this we learn the old man is crucified, dead, and then we are buried in baptism, that the old man of sin is destroyed, and then we rise to walk in newness of life, leaving the old body of sin buried and left behind.

The objector says we must be dead and resurrected to new life before burial in baptism. Whereas, Paul says we must be buried before there can be a resurrection, and this

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burial must be in baptism. Why be buried at all if we can get rid of the old man of sin and raised to new life before hand? Note Paul says we are raised (resurrected) to new life "in baptism." So we can not be resurrected to new life before baptism. Let God's word be true; even though all men be liars. Truth is what we need.

John Wesley said, "Baptism is the outward sign of an inward seal, but we cannot expect the seal without the sign." Mr. Wesley was right.

Now, kind reader, let's go back and review a little and

note the following facts:

1. The first man who ever baptized people, baptized for remission of sins.

2. The first Christian church that ever existed in the world was composed of people who had been baptized for remission of sins.

3. Under John's preaching, faith, repentance, and baptism gave "knowledge of salvation."

4. Jesus never changed the conditions.

5. But said, "He that believeth and is baptized shall be saved."

6. Baptism is connected with the new birth, made a part of the process.

7. Jesus said, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of heaven." There is no birth of water except through baptism.

8. In regeneration our bodies are washed in water and the blood is then applied to our hearts. Paul calls this the washing of regeneration. There is no washing of our bodies, by the word, except in baptism.

9. On Pentecost 3,000 people were baptized for the remission of sins. The apostles continued as John

and Christ did. God has never changed the plan.

10. Jesus and Paul tell us we are baptized into the Trinity and put on Christ in baptism. They tell us no other way to do it. We cannot be Christians until we put on Christ in baptism.

11. Paul tells us we put off the old man of sin, bury him in baptism wherein we are raised to walk in newness of life; that resurrection to spiritual life follows the burial of the old man of sin in baptism. There can be no resurrection before death and burial.

12. Peter tells us the "longsuffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water, the like figure whereunto even baptism doth also now save us." (I Pet. 3:20-21.)

Peter hadn't forgotten what he preached on Pentecost, when he told penitent sinners to "be baptized for the remission of sins." He still believed baptism is a condition of salvation and now tells the Christians of his day that they were saved by baptism, just as Noah and his family were saved by water in his day. One

was physical salvation from drowning, the other spiritual salvation from sin.

Yes, Noah's salvation was a figure, but his salvation was real, just so salvation through baptism is real, as Peter's illustration clearly shows. The ark was a figure of baptism but if they had not entered the ark would they have been saved? So if we refuse to put on Christ in baptism, then what?

13. Paul tells us when we "obey from the heart the form of doctrine delivered unto us we are freed from sin." (Rom. 6:17-18.) Baptism, along with faith and repentance is a part of that form of doctrine which we must obey from the heart.

With this array of facts you will be able to know how to obtain pardon, remission, and salvation from past sins, and also to refute any teaching to the contrary. Beware of false teachers who teach things they ought not for filthy lucre's sake.

It may be well, also to note, from the facts given above, there is no place in God's plan of salvation for the modern theory of salvation at the "altar," and no

such thing as "praying through." These are only men's theories unsupported by the word of God. No scripture ever has been given, or can be given, that supports such theories.

It may be asked, "If one truly loves Jesus, believes with all his heart and repents from Godly sorrow will he not be saved without baptism?" Jesus said, "If ye love Me, ye will keep My commandments." (Jn o. 15:15.) Baptism is a command. Can one truly love Jesus and refuse to obey Him in baptism? "Faith without works is dead." (Jas. 2:26.)

Baptism is a work. Can one have saving faith without works, or be saved by a dead faith? "Whosoever shall keep the whole law and yet offend in one point he is guilty of all." (Jas. 2:10) Baptism is a part of that law. Then how can one be guiltless who doesn't obey in baptism? "Is one saved who is disobedient? Why not take the safe course, believe, repent and "be baptized for remission of sins?" Then no one will question your salvation. You will then have the most positive as-

urance of pardon of past sins possible. Why not take the safe course?

**OUR MOTTO, OUR
WATCHWORD, OUR AIM**

J. F. Britton

Three inestimable virtues of spiritual value, hence they are the three distinguishing characteristics, or goals, of the church of Christ established in the world. Therefore the church is like the gulf stream that flows in the ocean, it is in the ocean, but not of the ocean; neither does it mingle its waters with the waters of the ocean. And so, the church is in the world, but it is not of the world; and should not mingle with politics, nor participate in secret organized societies, nor any other worldly organization.

"My kingdom, is not of this world," said Jesus. Hence His church is a divine and foreordained institution. And the mission of the church is to save men and women from their sins; not in their sins. And so, in Rev. 18:4, comes the pathetic crying call, "Come

out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Therefore the purpose of this article is to consider the merits and importances of those three "virtues" at the head of this article.

"Motto" is defined as follows: "an expressive word or pithy sentence enunciating some guiding principle, rule of conduct, or the like." (Funk and Wagnalls Dic.)

So we see that motto denotes and signifies an upward and onward look and movement toward that high plane of spirituality; of a "life hid with Christ in God." Where superiority and where excellence dwells; where the wicked cease from troubling and the weary are at rest. Thank God, and praise His holy name, for our motto.

"Watchword," 1. "A secret password. 2. A rallying cry or maxim," which denotes, 1. A brief statement of a practical principle or proposition. 2. A self-evident truth." (Funk and Wagnalls Dic.)

The reader should not get confused here; the secret, referred to in the

above definition is interpreted and clarified as follows: "If our gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not; lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (II Cor. 4:3-4.) So we see that the "Mystery of Godliness" is a secret to the unbelievers.

Let us still continue to consider the import of "Watchword." In that last burning and urging commission Jesus said, "Go ye therefore, and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:19-20.)

Could there be a more practical, definite, and positive proposition and commandment, to reach out, and move out in the spirit of evangelistic work of saving souls, for whom Christ has died? This should inflame the church

with a burning desire to respond to that divine mandate, "Go ye."

"Throw out the life-line
across the dark wave,
There is a brother whom
someone should save;
Somebody's brother! oh,
who, then will dare
To throw out the life-line,
his peril to share?"

Throw out the life-line!
Throw out the life-line;
Someone is drifting away;
Throw out the life-line!

Throw out the life-line,
Someone is sinking today.

Thank God and praise His holy name for "Our Watchword," "Go unto all the world and preach the gospel."

"Our Aim." Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience. This is the third "virtue," under consideration in this article, and it denotes and signifies a constant growth in sanctification, holiness and spirituality attained through faith and obedience in the vicarious merits of Christ. "Till we all come in the unity of the faith, and of the knowledge of the Son of

God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. 4:13.)

Hence we should, bless God, and praise His holy name for a church whose "delight is in the law of the Lord; and in His law doth He meditate day and night." (Ps. 1:2.) And whose greatest and highest aspiration is to glorify our blessed Lord, here in the world, and to finish the work that has been assigned to her to do; that when the life's work of the church has been finished, the Lord may glorify the church with immortality and eternal joy, where we can sing "The Songs of Moses and the Lamb," throughout the ceaseless ages of a never ending eternity. Amen.

Vienna, Va.

ETERNAL LIFE

J. H. Beer,

John 3:14-16. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world,

that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The Father has so loved the world that He gave His only Son for your salvation, on condition that you believe in Him and surrender your life and service to Him. Jesus must be lifted up.

Numbers 21:4. "And they journeyed from Mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way."

There are many things that the child of God meets with in his voyage as he travels toward the land of Edom, by the way of the Red sea. The children of Israel was much discouraged because of the way, so much so that they spake against God, and against Moses, their leader.

It requires faith in God, in these trying times of depression. They accused Moses for bringing them up out of Egypt to die in the wilderness, they said there was no bread, and no water; a lack of faith in God. For their lack of faith and un-

belief, God sent fiery serpents among the people and they bit the people, and many of the people of Israel died. They learned the lesson in the confession of their sins but not until a number of their company had died from the bite of the fiery serpent, then they confessed that they had sinned against God, and against Moses. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

The remedy. "And the Lord said unto Moses make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it shall live."

My text says and as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life. This look must be accompanied with faith.

There are persons today like the man the Savior refers to in Matt. 19:16, who want to do some good thing in order to inherit eternal life. Jesus said if thou wilt enter into life, keep the commandments. He saith

unto Him, Which? Jesus saith unto him, "Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness; honor thy father and thy mother: and, thou shalt love thy neighbor as thyself. The young man said, all these have I kept from my youth up; what lack I yet?" This young man no doubt like many today think if they keep the ten commandments that will be sufficient to give them eternal life. According to Christ's conversation there were two things this young man lacked in order to be perfect, first, distributing to the poor, and second, in following Christ.

If you are really in earnest, dear reader, for eternal life, you will find it only by the way of the cross. Looking unto Jesus the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame and is now set down at the right hand of God making intercession for us. (John 5:10.) He that believeth on the Son of God hath the witness in himself; he that believeth not God

hath made Him a liar; because he believeth not the record that God gave of His Son. John means to say that those who profess Jesus are living out in their lives the things His word teaches, and thus they are witnesses to the truth of His word, they have the witness in themselves, while those who claim to know Him, live contrary to His word, make him a liar by professing to know Him and while professing to know Him live contrary to His word and refuse to obey Him. (I John 5:11.) And this is the record that God hath given to us eternal life, and this life is in His Son. (V. 12.) He that hath the Son hath life and he that hath not the Son of God hath not life; (V. 13) these things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Resist the devil and he will flee from you, draw nigh to God and He will draw nigh unto you.

Denton, Md.

Read the Monitor carefully.

DEATH, LIFE AND JUDGMENT

Ida M. Helm

"It is appointed of men once to die, but after that the judgment." (Hebrews 9:27.) The two most solemn facts of our being are here set forth, our death and judgment. We know not the day of our death, but the many sudden deaths we hear of every day should serve as a warning to us to prepare to stand before the judgment bar of God, for death is followed by judgment. In connection with death and the judgment there is the blissful promise for the true Christian.

An imminent writer has put it this way: "As death and judgment are connected as cause and effect, so Christ's death and His people's salvation are similarly connected."

Christ's first coming was to bear our sins, to die for us on the cross (the awful symbol of shame and degradation) that He might redeem us to God.

His second coming is to consummate our salvation. He suffered and died to redeem us once, only once.

After death the judgment. The priceless interests of our future life depend on our condition when death lays us low. The resurrection will find us just as we were when death smote us. All about us are daily warnings of the stern approach of death. The falling leaves, the withered grass blades, the fading flowers—all remind us that we are mortal beings, we have here no containing city. Each ache and every pain declares to us that the fellow destroyer is at work, and we shall pass away as a leaf shaken by the wind. It should appeal to our pride, our selfishness, our avarice, our lusting after the things of this world. They tell us to take warning and prepare for death.

With all the wisdom and power possessed by man he can not tell when death will cut him down; he can not stop the grim reaper. Death is irrevocable to high and low, rich and poor, good and bad.

"If life was a thing that money could buy; the rich would live and the poor would die."

Death is a leveler as far as this world is concerned.

About six feet of sod allotted to each of Adam's race. It is a sad thing to go away and leave our friends, our homes, our business and all the dear associations of this life, and return no more forever.

It is a fearful thing to be struck down by the "King of Terrors," to go with misgivings and grief into the dark valley stream with wrecks of hope, the region of death unprepared, to go to meet an offended God, to hear the awful words, "Depart from Me." To lose the rich inheritance of the saints. "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31.)

Some people say God is too merciful to punish people as the Bible tells us He will. Turn to I Samuel 15:33, and read how the wicked king Agag met the retribution of an offended righteous Providence. "And Samuel hewed Agag in pieces before the Lord in Gilgal."

Jesus says, "My Spirit shall not always strive with man." Listen to the words of Jesus, "It is better for thee to enter halt into life, than having two feet to be

cast into hell, into the fire that never shall be quenched; where the worm dieth not and the fire is not quenched." (St. Mark 9:45-46.)

In Agag's fate we have a sad picture of the terrible retribution which is sure to come to impenitent sinners, and a fearful foreshadowing of that day when the great Judge shall speak to His enemies in His wrath and vex them in His hot displeasure and the crucifiers of Jesus shall look upon Him whom they pierced and men shall call to the mountains and rocks to fall on them and hide them from the face of Him that sitteth on the throne and from the wrath of the Lamb. "For the great day of His wrath is come; and who shall be able to stand?"

If we are prepared by obedience to God's will in all things, death will have no sting for us, the judgment no terrors, "For our Savior hath passed through death's portals before us. And the light of His love is our guide through the gloom." Having passed through the dread regions of death He made it the thoroughfare from the

trouble and trials and pains and sorrows of earth to the glories of heaven for every true Christian.

R. 2, Ashland, Ohio.

**WHAT IS WRITTEN IN
THE LAW? HOW
READEST THOU?**

(Luke 10:26)

J. D. Brown

Two personal questions. We have had some good articles in the Bible Monitor written on the subject, "How readest thou?" But we feel to offer a few more thoughts.

Christ was putting two very important questions to the young lawyer.

The first question, what is written in the law? I am sorry to say, that is a question that a great many people can not answer. In fact, we can all learn. I wonder what will be our excuse with Bibles on the right and on the left. I have been surprised to know how many salaried ministers there are who know so little about Christ's law.

They know more about the general news of the country, some seem to think they should get their sermons from the daily

newspaper instead of the word of God. We are commanded in God's word to search the scriptures, this scripture should be read. Ye search the scripture, why? In order that we may know God's will. That's the thing that counts. It's not every one that saith Lord, Lord, but he that doeth the will of My Father which is in Heaven, he is the one that will be successful at the end of this life.

How important it is then that we should know what is written in the law.

Paul told Timothy "Study to shew thyself approved unto God (not man) a workman that needeth not to be ashamed, rightly dividing the word of truth." Paul saw the necessity of knowing and understanding God's word. If the ministers as a whole would search the scripture to really know how to rightly divide the word of God they would bring a different message.

The second question, How readest thou? comes to each individual man and woman.

How do I read, and how do you read the Bible? The Bible is read a great many ways—some read the Bible to criticise it, to try to have

it contradict itself, but thanks be to God that has never been accomplished yet and never will be.

Others read it to criticise the church. A few read it to really become acquainted with Gods word, to know what is written in the law, so they will be capable of rightly dividing it. James gives us a good hint as to how to read the Bible, (Jas. 1:23-25.) He likens the Bible to a mirror. James gives the idea we should read it in order to see ourselves as we really are, and to improve our weakness, and to really find something to do for the upbuilding of God's kingdom here in the world.

As I said in the foregoing part some read the Bible to criticise it, to find ways to make it contradict itself, to find ways to make it appear that some commandments are not essential. For instance some read baptism out of the scripture, they omit reading, "Go ye therefore into all the world and preach My gospel to every creature baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatso-

ever I have commanded you, and lo, I am with you, even unto the end of the world."

Feet washing omitted, nonessential; yet Christ said, "Ye call Me Lord and Master, and ye say well, for so I am; if I then your Lord and Master have washed your feet ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you." A direct command.

Jesus said, "I am the Way, the Truth and the Life. No man cometh to the Father but by Me." (John 14:6.) No other way under heaven given among men whereby we may be saved.

Paul said in Gal. 1:8-9, "If we, or an angel from heaven preach any other gospel, let him be accursed."

Paul realized his responsibility. He says, "Woe is unto me if I preach not the gospel of Jesus Christ."

If every professed Christian would read the gospel with a pure motive, I believe Christ's prayer to the Father would be answered, when He prayed Father that they be one as We are One. (Eph. 4:5.) "One Lord, one faith, one bap-

tism."

Paul brings forth the same thought. A oneness, one God and Father of all, who is above all and through all, and in you all. The apostle James in James 1:25, calls the Bible a perfect book. If that be true every command must be observed. John the Revelator holds forth the same thought, (Rev. 22:18-19) "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things God shall add unto him the plagues that are written in this book." (V. 19) "And if any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life."

How are we reading God's word?

Poplar, Mont.

THE BIBLE

Virgil Leatherman

The Bible is not only the revealer of the unknown God to man, but His grand interpreter as the God of nature. If it was not for the Bible we would know nothing of God and His

great works. How He suffered, bled and died and rose again, for our justification. Then to think that some people are so unlearned about the Bible, and put all their time in reading other material that will never do them any good in getting through the pearly gates.

It is the greatest book published. It is not only a foundation to religious faith, but a daily practice and guide. No other book has ever taken hold of the world as it has. Parents may send their children to school to study other books, to get an education of this world, but unless they teach them the Bible they will never know anything of eternity.

This book teaches us to be holy wherever we go. Also tells us how to pray, and watch for the coming of our Lord and Master. Also we have a heavenly home to prepare for, and a hell to shun. We should read it to help us to get to our home above, but if we do not read it we may never get there.

It is the book for everyone, the rich, the poor, the aged and the young. A book for the mind, also the

heart, the will and life. The same in the cottage, palace or wherever it may be. A comforter to the house of mourning; and it giveth light to all that read it.

The oldest history is that given by Moses, "And God said, let there be light and there was light." (Gen. 1:3.)

There are Bibles all over the world, written in languages so all may have free access to that light. If we want to get to that home He is preparing for us we must read it and practice it. Have it as a lamp to our pathway and make it our guide.

Antioch, W. Va.

ABRAHAM'S FAITH

Irene Leatherman

The meaning of faith is trust or confidence, belief in the truth of revealed religion; confidence in God; that which is believed. In Hebrews 11:1 it tells us faith is the substance of things hoped for, the evidence of things not seen.

Abraham was obedient to God, and had great faith in him. "He looked for a city which hath foundation,

whose builder and maker is God." (Heb. 11:10.) It was of faith that he went out into that strange land, as the Lord commanded, which afterwards he was to receive as inheritance. Also it was by faith that he sojourned in the land of promise.

But God wanted to prove his faith. So He tempted him saying, "Take thy son, thine only son, whom thou lovest, and get into the land which I will tell you of. There offer him as a burnt offering." Now this was no small test for Abraham for he loved Isaac, his son, with all his heart.

But Abraham obeyed Him. He did not say he would not do it, nor did he as much as hesitate on the subject, but rose early one morning, and prepared for the journey. When he was yet afar off he saw the place where the Lord had commanded him to go.

Then Isaac said unto his father, "Here is the wood and the fire but where is the lamb for the burnt offering?" Abraham had not told his son of the Lord's command. The saddest part of the journey, I think, must have been when Isaac

asked him about the lamb for a burnt offering. But his father said unto him, "My son, God will provide himself a lamb for a burnt offering."

And when they had come to the place where the sacrifice was to be made, he built an altar and laid the wood in order. Then binding Isaac he laid him on the altar and stretched forth his hands to slay him. Then an angel of the Lord called to him from heaven saying, lay not thine hand upon the lad, for I know thou hast not withheld thine only son.

If ever a man had faith in God Abraham did. He knew He was a just God and feared Him. He believed that God was able to raise his son up even from the dead.

Let us lay aside every weight and sin, and run with patience the race that is set before us. Looking unto Jesus, the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. (Heb. 12:2.)

Antioch, W. Va.

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NEWS ITEMS

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WENATCHEE, WASH.

The Wenatchee Dunkard Brethren met March 31 for our love feast. We gathered in the church at 5:30 for examination service. Elder E. W. Pratt conducted the devotional and gave us a good talk on examination and examining ourselves, after which we had intermission and prepared the tables and were soon gathered around the tables. After prayer Bro. James Peters read John 13:1-30. Elder J. W. Steele officiated. There were 27 in our little band that enjoyed the feast.

Sunday morning we were all back at the church for breakfast. At 10 o'clock our Sunday School, and at 11 o'clock Bro. James Peters gave us a wonderful Easter and Resurrection sermon which we all enjoyed. After the message we served dinner, and at 4:30 we met for our Bible study which we all enjoyed. Surely and truly we had a wonderful service.

We ask an interest in all your prayers that we and all over the brotherhood may have many such services. May God bless the brotherhood. Best wishes and love to all.

Emma Herman.

WAUSEON, OHIO

We, the West Fulton congregation, have decided to hold our communion on June 16th with an afternoon service at 2 o'clock. We

surely would be very much encouraged to have all those that love union and communion to come and worship with us. Especially do we ask the united prayers of God's people for we are ever needy. We have a membership of 27 somewhat scattered, with no resident minister so we give a hearty invitation to all who can to come and commune with us.

Ben Morningstar, Clerk.

MECHANICSBURG, PA.

The Mechanicsburg Dunkard Brethren held their spring love feast on Saturday and Sunday, May 12th and 13th, beginning at 2 p. m. on Saturday afternoon, when Bro. Chas. Ness of Dalls-town, Pa., preached the first sermon after which Eld. A. G. Fahnestock preached a wonderful sermon followed by Eld. J. L. Myers, closing the afternoon service.

In the evening about 75 members surrounded the Lord's tables. Eld. A. G. Fahnestock officiated. Bro. Oscar Mathias was present in the evening and gave some beautiful thoughts.

On Sunday morning Bro. Chas. Ness came back and preached us a wonderful sermon on prayer giving us many scriptures of answered prayers also referred to some not answered. Eld. T. C. Ecker also brought out many more beautiful thoughts on the subject. We all felt richly fed from God's word by our dear brethren and ask God's richest blessings upon them all.

After services at the church a few brethren and sisters met in the home of our aged sister, Mary Eichelberger and had a love feast

with her. We felt to ask the prayers of God's people in her behalf. A few weeks ago she celebrated her 85th birthday. She does her own house work and cares for an invalid daughter. Remember her in prayer.

Elder L. B. Flohr and wife of Vienna, Va., have promised to be with us in a series of meetings beginning in November.

We ask an interest in the prayers of God's people that we may all remain faithful.

Sister Ruth V. Lebo,
R. 7, Carlisle, Pa.

PLAIN VIEW

At our March council the church decided to secure a minister to help us in a series of meetings in 1934. So we have secured the help of Bro. Arthur Miller, of Tyner, Ind.

"No Preventing Providence" we will begin our meetings the fifth of August. We ask an interest in the prayers of those of like precious faith that we may have a spiritual ingathering at that meeting.

Sister Liretta Brower,
New Lebanon, Ohio

NOTICE

The tract, "Why Triune Baptism" by Elder B. E. Kesler is now ready for circulation.

Price: Single copy by mail 5c. Five or more copies by mail 2c each.

Order from office of publication until further notice.

The time is here again for the June offering for the Board of Publication. We just insert this little reminder lest some might forget. The support of each congre-

gation will be appreciated.

In the near future we expect to reprint mailing slips when we hope to have the date on each slip correct and up-to-date. We urge all who are in arrears to renew as soon as possible to simplify corrections afterwards.

—Editor.

THE IMPORTANCE OF CHURCH MEMBERSHIP

The church is of high origin. It is of God. It is of priceless value. Its establishment cost the blood of Christ. It is held in high esteem, for Christ loved the church and gave Himself for it. (Eph. 5:25.)

The church is the kingdom of God, and His kingdom is an everlasting kingdom; "of the increase of His government and peace there shall be no end." (Isa. 9:7.)

It is important to become a member of the church, for in the church is salvation. We have no promise of salvation out of it. We get into the church through Christ—we cannot enter in any other way. "By Me if any man enter in he shall be saved." (John 10:9.) We enter the church in Christian baptism and if we are in Christ we are in the church. "For as many of

you as have been baptized into Christ have put on Christ." (Eph. 3:27.)

If we leave the church we leave Christ. In the struggle for life, the crown is to him that holds out faithful to the end. "Be Thou faithful unto death and I will give thee a crown of life." (Rev. 2:10.)

In the church we learn the great lesson of perseverance—a faithful continuance in well-doing. It is there that we learn the lesson of brotherly love and brotherly forbearance. Without the church there could be no preparation for heaven. We would lack life's discipline, the struggle of the new-born soul for victory over the world. There would be no means of growth in knowledge and spiritual life, no life of separation from the world, no means of self-denial, of bringing into subjection all that is evil in human nature and developing all that is good.

In the church there is communion with God, union with Christ, and fellowship with the saints. The church is the "pillar and ground of the truth," and holds up before the world the pure

word of God, and invites sinners to come to Christ, the way of salvation. It is the church that sends out God's faithful ministers and sustains their labors by her example in obeying the commandments of God, and in maintaining the principles of the gospel of Christ. Each member has a part in this great work, and as each one gives, and as each one does, so shall his reward be. It is a work for Christ who gave Himself for the church. In the church "we are laborers together with God;" then, as God gives the means and the power to do each one should use them and not withhold them.

The church is an organization complete within itself. All her members receive her care, her love, her protection. All who join the church must come out from the world and be a separate people. God has put within the church all that is good, all that is needful for man's happiness here and hereafter.

In the church the soul is fed with the Bread of Life; and the thirsty soul may drink the Water of Life. Within her embrace is life,

and liberty, and exercise for all that is lawful, and pure, and holy.

The first step towards the church is a step towards heaven. The first step from the church is a step towards sin and death. Sin degrades, seeks lower levels—the level of the world that lieth in sin.

Some are drawn away by a desire to dress after the fashion of the world. That desire is sinful; God would not have us decorate the body that shall die, but He would have us adorn the soul with Christian grace. Others are enticed into the meshes of some secret order where they spend their time and means to the furtherance of the kingdom of darkness. Then others, becoming restless under the restraints which Christ has thrown around His people for their protection from the inroads of the world, the flesh, and the devil, seek more liberty in ways where the cross of Christ is not felt, and they need not bear His yoke.—Selected.

In this world it is not what we take up, but what we give up that makes us rich. Henry Ward Beecher.

HOME AND MOTHER

Leora P. Lorenz

What is home? Home was the first institution on earth. As we see existing conditions of today we are made to wonder if people realize what a home should be. To some home is merely a place in which to eat and sleep and to others it is the dearest place on earth. What is the difference? Is it a beautiful house with the very finest furnishing? Nay, verily. It takes more than a house to make a home.

A small child was asked for a definition for home. It answered, "Where mother is." This child must have been from a Christian home because our modern mothers of today are not home long enough for their children to really know the value of mother.

Home should be such as to influence the child for good. In the home ideals are fixed, character set to determine the trend of life and form habits of virtue or vice. Home decorations such as pictures, or mottos, or even books and magazines make deep impressions

on hearts and minds of children. As a small child before it reads learns by sight and hearing, what kind of reading material do we find in the home? What more do we need other than the Bible?

Mother is the pattern a child goes by and oh, how careful a mother should be as to the life she lives before her children. Often we hear it said that the hand that rocks the cradle rules the nation. As I go into different homes, and especially in aristocratic homes, it doesn't surprise me the least bit that our nation is where it is today. It is no wonder there are so many criminals in the land when we see the mothers drinking and smoking and doing most anything to be popular. It is certainly a shame and a disgrace and yet they think it smart.

A mother once told me that she would probably have to drop out of society because all of her associates smoke and drink and she couldn't bear to do it before her children. This was only one out of many who even took her children into consideration. How can a child keep pure when its

little life is poisoned from the very beginning?

What is home without mother? Then on the other hand what is a home without children. In Luke 10:38-42 we have a home scene that is very sad indeed. It is a home without mother. Mary, Martha and Lazarus were left alone but Jesus had such love and concern for them that he often visited them. Where could they have found a better friend?

In I Samuel 1, here we have a mother who had no children. She prayed earnestly unto the Lord for a little boy. She even promised to lend him to the Lord all the days of his life if her prayer was answered. If only more mothers would lend their children to the Lord. Quite often we find mothers that tell their children to have a good time while they are young, then after they get older they can prepare to die. Seek ye first the kingdom of God and His righteousness and all of these things shall be added unto you.

A child usually patterns after mother. Then what poor patterns some children have to go by. (II Timothy

1:5) Paul could look back several generations and see what really was in Timothy. "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."

Often yet how child-like when mother chastised us how forsaken we felt. We were sure that mother didn't love or care for us any longer. We did not realize that she did it because she loved us. When in trouble, sickness or distress it seems as though a few encouraging words from mother does more good than anything else.

Yet we find many a child that has no love or respect for their mother after she becomes aged. Yes, she has toiled her life away working hard to rear her child, but now she becomes a burden to them. They might have to sacrifice some worldly pleasures or maybe she's not fashionable enough for them that they are ashamed of her. I have not seen a mother yet but what gives her best to the children. Many a mother has plead and prayed to die

instead for a child of her's even though it had committed some terrible crime. To some children after father and mother get old it is then the old man and the old woman. Have you ever stopped and thought over that expression? Does the blame fall back on the parents when children lose their respect for them?

Young folks strew your flowers now while mother and father can enjoy them. Its not only the bouquets you may buy but words you speak and deeds you do. We too, may get old some day. "For whatsoever a man soweth that shall he also reap."

Why is it we get so homesick when away from home? It is the tie that binds our hearts together. Some who read this article may not know that my mother is still living, but I have seen so many things while out among strangers and away from home that has caused me to write on this subject.

To those who feel that home is a hard place to stay, get out among strangers and learn the real value of home.

R. 5, Peru, Ind.

THE LOST SHEEP

'Twas a sheep, not a lamb, that
strayed away,
In the parable Jesus told;
A grown-up sheep that had gone
astray
From the ninety and nine in the
fold.

Out on the hillside, out in the cold,
'Twas a sheep the good Shepherd
sought;
And back to the flock, safe into the
fold,
'Twas a sheep the good Shepherd
brought.

And why for the sheep should He
earnestly long
And as earnestly hope and pray?
Because there is danger, if they go
'wrong,
They will lead the lambs astray.

For the lambs will follow the sheep,
you know,
Wherever the sheep may stray;
When the sheep go wrong it will
not be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly
plead,
For the sake of the lambs today;
If the sheep are lost, what a terrible
cost
Some lambs will have to pay!
Selected by Ida M. Roberts.

Arise! for this is not your rest.
God hath "some better thing" for
you,
The Golden City is in view;
Now be the pilgrim life confessed.

The journey! ah! 'tis great for thee,
Yet, nourished by the Bread of
Life,
Thou shalt be able for the strife,

Empow'ed with holy energy.

Until you reach the glorious goal
Doth not your loving Savior wait,
To welcome to His royal state
Those who hath loved Him, heart
and soul?

O, may one purpose fill the heart,
And may the eyes be fixed on
Him!

O, Savior, may they ne'er grow dim,
Until we see Thee as Thou are!
Selected—Sister Mae E. Myers,
R. 9, York, Pa.

SUNDAY SCHOOL LESSON

April 1—Acts 8:24-40.
April 8—Acts 9:1-22.
April 15—Acts 9:23-43.
April 22—Acts 10:1-19.
April 29—Acts 10:19-48.
May 6—Acts 11:1-18.
May 13—Acts 11:18-30.
May 20—Acts 12:1-25.
May 27—Acts 13:1-37.
June 3—Acts 13:37-52.
June 10—Acts 14:1-28.
June 17—Acts 15:1-21.
June 24—Acts 15:22-41.

PRIMARY SUNDAY SCHOOL LESSONS

April 1—A Wicked City Destroyed.
Gen. 19:1-26.
April 8—Abraham Obeys God and
Offers Isaac. Gen.
22:1-18.
April 15—Jacob Deceives His
Father. Gen. 27:1-29.
April 22—Jacob's Wonderful Dream.
Gen. 28:10-22.
April 29—The Meeting of Jacob and
Esau. Gen. 33:1-17.
May 6—The Boy Joseph and His

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Dreams. Gen. 37:1-11.
May 13—Joseph Sold by His
Brothers. Gen. 37:12-36.
May 20—Joseph's Wisdom to In-
terpret Dreams. Gen.
41:1-36.
May 27—Joseph Found by His
Brothers. Gen. 45:1-28.
June 3—Pharaoh's Cruelty to
God's People. Exodus
1:8-14, 22.
June 10—How the Baby Moses Was
Saved. Ex. 2:1-10.
June 17—Moses and the Burning
Bush. Ex. 3:1-10.
June 24—Review. Gen. 19:1; Ex.
3:10.

BIBLE MONITOR

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No. 12

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SOME APPARENT NEEDS

Most of us will readily acknowledge that we are lacking in many things, when it comes to measuring up to the standard of Christian life as exemplified in Jesus our Lord, and as taught in the Holy Scriptures.

This being true, we should bestir ourselves and put forth an effort to improve along these lines in which we find ourselves falling short. Did you ever stop and think and try to find the cause of these shortcomings? It will be found that the cause of many of them is, that we have failed to give the matter sufficient consideration; have possibly not realized their importance as we should.

For our own sake and for the sake of the church we

should strive to attain "unto the measure of the stature of the fulness of Christ." In order to do this we must "grow in grace and knowledge of the truth." We should be of the same mind as the apostle Paul who declared, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

In order to accomplish more as individuals and as a body of believers it is apparent that we need: First, greater faith. It is just such conditions as we are facing today that tries the faith of righteous men. In the midst of oppression, persecution and tribulation, a living active faith is an un-failing sustaining factor. When we read the accounts in the Holy Scripture of the manifold provisions and deliverances of God to the God fearing men of old, under

all conditions, it certainly ought to be sufficient to convince us that our God is able to provide and care for us regardless of conditions that may arise upon the earth; in fact He has promised to do so. "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." (Heb. 13:5-6.)

Second: A deeper devotion. We are too prone to allow the temporal things of life to come between us and God. This should not be so, for He has said, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." If we were more fully devoted to reading, meditating upon, and living the Gospel, our temporal blessings would likely be greater.

Third: We need more love. Love is the greatest force in the world. "Charity or love never faileth." Love can melt the strongest heart. Love can bind folks in an inseparable bond. We

have an example of true love in Jesus our Lord who loved and forgave even those who put Him to death. Without love our religion is in vain. (Heb. 13:1-8.)

Jesus said, "By this shall all men know that ye are My disciples, if ye have love one for another." May we all strive to abound more and more in these things which mean so much to us.

If you want to bring the theater, the night club, the banquet hall, the dance hall and every other evil thing into your home, just install a radio. If you want your children to learn all the slang, vulgarity and corruption of the world, just install a radio. If you want to turn Satan loose in your home without any restraint, just install a radio and "turn it on."

The radio and the family altar can not long dwell together. When the radio comes in the sanctity of the home departs.

THE HIGHER LIFE

J. F. Britton

When Jesus wanted Peter, James and John to

get a vision of the beauties and glories of a life "hid with Christ in God," and having "washed their robes, and made them white in the blood of the Lamb," (Rev. 7:14), leadeth them upon an exceeding high mountain, and there, away from the commotion, noise and perplexities of life, and in the presence of Moses and Elias, He was "transfigured before them," and they beheld Him clothed in his dazzling and majestic glory; a wonderful vision of the "Higher Spiritual Life," that is above the carnal and transitory things of this world. It is no wonder Peter felt it "was good to be there."

The Revelator John, because of his unfaltering faith and fidelity, and "for the Word of God and for the testimony of Jesus Christ," was "exiled to the isle of Patmos," and there in the midst of that desolate island, shut off from the outside world and all human association, God opened the heavens and the future beyond and gave him a grand and glorious vision of the "Higher Life," that is in store for all who are "sanctified by God the Father, and preserved in

Jesus Christ, and called." (Jude 1:1.)

How wonderful it is that God can overrule the powers of this world, and use them to serve His purpose. Therefore, as John was expatriated by the persecutors of the Saints, it served as the gate-way which gave him that profound vision of the "Higher Life," where superiority and excellence dwell in that celestial city, the home of the redeemed, where the "wicked cease from troubling and the weary are at rest." Thank God and praise His holy name, for this Book of Revelation, which unfolds and portrays to us by Divine wisdom the "Higher Life," where saints immortal reign, and where there is no more sorrow, nor weeping, nor distress and suffering, but all is joy and peace throughout the ceaseless ages of a never ending eternity.

It should be noted that Saul of Tarsus, infuriated with malice and hatred, was persecuting the early Christians, and with authority from the Chief Rulers, was on his mad career to Damascus when suddenly he encountered a supernatural

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being, and was prostrated. He was made sensible and realized that he was in the hands of the higher powers, as he heard a voice "saying unto him, Saul, Saul, why persecutest thou Me? And he said, who art thou, Lord? and the Lord said, I am Jesus who thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt Thou have me to do? and the Lord said unto him, arise, and go into the city and it shall be told thee what thou must do." (Acts 9:4-6.)

Hence Saul arose under a profound conviction that

he had been arrested by One who had more than human power; and he was led into Damascus, a blind, convicted, penitent sinner, and was in Damascus three days and nights, without food or drink, under deep contrition, agonizing and struggling through a course of regeneration, which revolutionized his entire life. And when the Lord saw that Saul was ready to be initiated and inducted into the kingdom of Grace, He spoke to one Ananias, that he should inquire after one Saul of Tarsus. Ananias refused, but after some remonstrance, "went his way, and entered into the house, and putting his hands on him said, Brother Saul, the Lord even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose and was baptized." (Acts 9:17-18.)

And so it was that "Saul increased the more in strength, confounded the Jews which dwelt at

Damascus, proving that this is very Christ." (Acts 9:22.) And after Saul had convinced the Jews, both in Damascus and in Jerusalem, of his conversion, and that he had had a new vision of the Christ, and that he had become His exponent, it came to pass that he was led out into the Arabian desert, and was there about three years, where unlike a university, where he would have studied the Science of Evolution of Spices, and the teaching of doctrines the commandments of men, but where he was alone with the Holy Spirit and had a spiritual vision of the "Higher Life," and had inculcated and indoctrinated into him, by Divine revelation from God, through the Holy Spirit, those principles, doctrines and virtues that fitted and qualified him to say with propriety and authority, "Paul an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead, (Gal. 1:1), "but I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but

by the revelation of Jesus Christ." (Gal. 1:11-12.) And so it was that Saul of Tarsus, who through the miraculous Grace of God in his life, became the eminent Apostle Paul, who was a strong exponent for the "Higher Life," "hid with Christ, in God."

Hence it should be noted that one of the strongest evidences of the authenticity of the Bible, lies in the fact that in all of Paul's writings and Epistles, he proclaimed and taught the same principles of love, righteousness, holiness and sanctification that Jesus taught. And so, if we Elders would try to inspire our flocks, and lead them up to the high plane of spirituality, where they could see the beauty of holiness in the Christ life, that "Higher Life," we would not have so much quibbling over minor things where we have no "thus sayeth the Lord," but we would all be so filled with the love of Christ and of each other that all else would be of little importance. —Vienna, Va.

Let us run with patience the race that is before us. Looking unto Jesus, the Author and Finisher of our faith. (Heb. 12:1-2.)

EASY RELIGION

Grant Mahan

Because Jesus said that His yoke was easy and His burden was light, we sometimes get the idea that the work He left us to do is easy, nothing but pleasure. We are too prone to forget that those who would follow Him must take up their cross daily and obey the commandments which He gave.

In the Old Testament we are told that all the commandments must be kept; and at the time of the temptation Jesus told Satan that man lives by every command that God has given. We cannot pick and choose, leaving out what we do not like and obeying those which most appeal to us. We have our orders, and we must take them or leave them: ours not to reason why. All the information that is necessary has been given to us. To obey means life and peace and joy in the Holy Ghost; to disobey means death and sorrow and strife. The one leads to happiness and the other to misery here and hereafter.

Only in one way is our religion easy and we do not find that way, usually, until we have had sad experiences. When we have conformed our will to the will of God and of Jesus our Savior we may look for an easy religion. If or when we have learned to love and obey to the uttermost, then it is easy for us to obey even the commands which we had previously thought hard and even unreasonable. Not only is it easy to obey, but it is a joy under such conditions.

The only source of joyful and full obedience is love. When we love God with the heart, soul, mind, and strength do we find pleasure in doing all His will. We do not then stop to argue as to whether a command appeals to us as being reasonable; it is enough that He has said we were to do it.

I think that too much stress is laid on the easiness of the service and not enough on its duties. Love gives better service and more of it than the sense of duty does, and yet we must realize that we have duties, responsibilities. Jesus did not hesitate to use the word

duty; He said we ought to do certain things, and there are other things which should not be left undone, as He told the self-righteous ones of His day. We ought to love one another: it is an obligation which must be met; for if it is not met we cannot fulfil our duty to one another and to God.

We think too much of the things we want to do and much too little of the things we ought to do. As long as we leave undone the things, any of the things, that we ought to do, just that long we shall be lacking in love. There is no other standard. The one who does the Master's will is the one who loves Him. That is the standard He Himself set, and no man has any right to change it.

It is His will, His law, that we must obey if we are to be happy here and now, if we are to find our religion easy. We cannot too often remind ourselves of the fact that we have duties which must be performed if we are to win the prize of eternal life and joy. Unless we remind ourselves all the time that there are certain things which we must do, we shall forget or neglect some of

them. The Psalmist said he meditated on the law day and night, and out of that grew his great hope and faith and trust. If we would do the same, if we would think often and earnestly of our duties, we should then not feel our religion burdensome as is sometimes the case with some who do not let their duties to God concern them.

There is a prize set before us, and it is easy to win it if we have the mind of Christ. We are told to let the mind be in us which was in Christ Jesus. And again we are told that if we have not the spirit of Christ we are none of His. We overlook too many of the commands, and we fail to recognize the fact that they are all important. James wrote that if we offend in one we are guilty of all. And that applies to the Gospel as well as to the law of Moses.

Easy religion is not the kind that evades its responsibilities, but the one that carefully seeks to learn them all and then do them cheerfully, realizing that is a duty we owe to God and to one another. And this is

our "reasonable service."
Homestead, Fla.

**MODERN CHURCH
TRENDS—No. 11**

**The Church, The Schools
and Mission Work**

B. E. Breshears

The church of Christ has the divinely appointed mission of carrying the gospel to earth's teeming millions of the unsaved. Every members should feel a deep interest in this work, and aid in every way possible. The best plan of procedure, and every means which can be made a factor in promoting this mission should be brought into play. Building up the cause of Christ should be first and foremost in the aims, and in the prayers of every Christian. Often it is quite otherwise, and most of us fall far short.

It seems that many of those who talk missions in the Church of The Brethren hardly mean what they say. For some reason they have failed to arouse the enthusiasm of the membership. Can we find the cause?

An honest investigation

will convince one that the progress of the church has been retarded because she has not put first things first. Other denominations have made the same mistake and we persist in following. Our school-men have got to the point where they, as far as they can, have subordinated the church, and the work of the church, to the schools. They seemingly believe that the church should exist for the sake of the schools, rather than the schools for the sake of the church.

Some one has said that there was a time when we were not all interested in building church schools, but now that time is past, for we are all school-men. It can be said that the emphasis has been placed on schools and education. Because of this many really think that unless a man has been through one or more schools he is disqualified for the ministry. Whatever may be his gifts, talents or experience, a man is discouraged from going forward in church work unless he has spent some years in college.

It is easy to see why the schools have been so interested in securing positions

for their students. The student pastors have been pushed forward into the best congregations, the largest congregations, and the smaller ones too, if they can find such to support them. This is done regardless of their lack of experience or of spirituality. They are expected to take over the work of the congregations and the districts. In turn, of course, every one of these young pastors is expected to do all they can to boost the schools. A way of getting these students into the pulpits of the churches is to have them offer their services free, or practically so, while they are on vacation. Such are called summer pastors. In this way they get their first experience, and if they are gifted they will be in demand in some larger church.

I am constrained to say that, in thus emphasizing the importance of schooling for the minister, intellectuality has been exalted to the place of the chief qualification of the minister.

All this is having a baneful effect upon the spirituality of the church. It is retarding the mission work, and for reasons pointed to

in the preceding article. Very little true mission work is being done in the home land; many who would willingly contribute their money for that purpose have lost their enthusiasm. It could hardly be otherwise. Through this placing of undue emphasis on schools and education rather than on character, on spirituality, or conviction and faith in the word of God, has come the loss of spiritual power in the churches. Instead of looking to God to supply the gifts of the spirit, the ministerial students have sought them in the schools. They leave the source from which these gifts must come and try to supply them to themselves by the help of man. The schools have presumed to take the prerogative of the Holy Spirit of God. They pretend to supply spiritual power which must be given only by the Spirit of God.

In I Cor. 12 and in Eph. 4 Paul set forth how spiritual gifts are supplied to the church and to church workers. All the gifts are given "By the selfsame Spirit dividing to every man severally as He will."

In the 8th chapter of Acts we have account of a man who desired to purchase the gift of God with money. He was willing to pay for it. Peter told him in no uncertain language that it could not be done: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. . . . Thy heart is not right in the sight of God."

In an indirect way, churches have had the thought of this Simon the sorcerer. Young men are taught that, through intellectuality which the schools have to offer them for their money, they can get the major qualifications necessary to serve God in the ministry. In spite of their being novices, they are made to think that their schooling gives them precedence over faithful men of God who have labored through the years and thus learning in the school of experience, have given proof of their ministry by feeding the flocks and building up congregations of God's people.

If these young pastors would consecrate their education as an aid to help

them uphold the gospel of Christ, and use it along with the word of God, it would be most commendable. Some, without doubt, do this, but in many cases it depends upon what is taught them in the schools.

I would not say that young people should not develop their intellects all they can. Education can be made a help in carrying forward the Lord's work. It is in this respect like money. Money can be made to help, and no one should be discouraged from trying in an honest way to earn all the money he can, provided he will use it to the glory of God. Will he do this? There are few who have any considerable amount of money who will do this.

But it should be conceded that money is a secondary requirement. Unless it is made so it will prove harmful. Likewise unless a higher education is made secondary, supplementary and subordinate to true character, spirituality, conviction and faith in the word of God, it will not help in building up the cause of righteousness.

It is evident that many who seek a college educa-

tion have a right purpose and motive. Many do not. Of those who have a pure motive many lose it by the time they have finished their schooling. This is the tragedy of the whole school question. It is hazardous to go to many colleges these days. Much more so to the universities. It is getting more so all the time.

There is one thing a young man should do before he goes to school to prepare for the ministry. He should do most of the preparing before he goes. He should tarry in Jerusalem. He should do most of the should tarry in the home congregation until he is sure he is endued with power from on high. If he has this power he is prepared to preach at the first opportunity. The more of this power he receives before going to school, the less will he need to go. Perhaps it would be best that he should not go. At any rate let him beware of what is taught him in the school. Let him have a care that he does not come home less prepared than before he went. If it should be his wish to devote his life to building up people in the Dunker faith, which

I believe to be nearest to the gospel, let him be sure he believes fully in this faith. If it is some other faith, let him be established in it before he goes to the school. Perhaps some denominational schools strengthen the faith of the students in their church doctrines. Some have opposite effect. Many of us would feel more like sending our children to the schools if we knew positively that they would come back fully convinced that they should devote their lives in efforts to spread and maintain the principles and doctrines of the church. If it is merely nominal christianity, why should we be interested?

A denominational school which does not make its foremost purpose to uphold the doctrines of the denomination is not worthy of the name. A theological school whose president and faculty does not in every way seek to establish students in the faith of the Bible and of the denomination is far worse than none. It ought to be allowed to die for the lack of support. Better, it should be closed by its trustees until it can be brought into line with the doctrines and

purposes of the church it represents.

From the "Pathfinder" I made this clipping: "A father who sacrificed for his son's education, and who was in doubt of a religious nature, said to an editor, 'Tell me, please, your interpretation of the oft-repeated expression, a Christian land.' The editor replied: 'A Christian land is one where people build colleges to destroy the faith they have taught their children.'"

I wish to make a quotation from a recent article by Wm. Evans. Mr. Evans is the author of a book, one of the most highly esteemed in my collection. It was supplied by the Gish fund, many years ago. In speaking of the influence of the theory of evolution and other false teachings he says: "It is reported that 75 percent of the boys and girls who go from Sunday School and church to college, return to their homes never again to darken the door of the church and Sunday School." This report was founded on 5,500 questionnaires sent out to scientists and teachers. Of course it includes the students of all

secular schools. Certainly this does not indicate that the young people are to be educated into the kingdom of God as educators persist in telling us.

If there was space more might be said about this influence upon the mission work of the church. To show the excessive importance which is sometimes placed upon schooling, even by those who are supposed to be most interested in mission work, I wish to cite one case.

In a certain state district the Mission Board employed a young man to take charge of a small church in a large city. It was a "mission church." This young man had "studied for the ministry," and had spent some years at Yale University. It appears that this was thought to be a sufficient recommendation to insure his qualification as a "missionary." His support was to come from the General Mission Board and from the churches of the District. But his work was not a success. It is reported that he read his prayers in the prayer meeting. After a year he retired from this work. Later he returned

to the city, was married and secured employment as pastor of a Congregational church. It is to be supposed that they are not in certain ways so exacting as some of the Dunker people. Preparation for the ministry! Indeed, the more of such preparation, the less prepared.

Omak, Wash.

BROKEN VESSELS

Ida M. Helm

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." (Psa. 34:18.) "But sanctify the Lord God in your hearts: and be always ready to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (I Pet. 3:15.)

God would have the whole heart. A divided heart is not acceptable to Him. "Ye cannot serve God and Mammon." All self-sufficient thoughts and feelings, all greed and grasping and hatred and worldly ambition, everything that is antagonistic to the spirit of the Christian, the follower of Christ whose name every

Christian bears, must be rooted out, that the beautiful spirit of humility, meekness and love, the spirit of Christ may flourish in the life of the Christian, that he may be able to scatter the good seed of the kingdom and that it may be effectual in the hearts and lives of those about him. We must always keep our eyes on Jesus the Author and Finisher of our faith. If we open our souls and let the Sun of Righteousness shine in it will melt and break the stony heart.

God accepts the sacrifice of a contrite and a broken heart. In Psalms 51:16-17 read, "For Thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise."

"Listen to God's word in Isaiah 1:14. "Your new moons and your appointed feasts My soul hateth; they are a trouble unto Me; I am weary to bear them. And when ye spread forth your hands, I will hide Mine eyes from you; yea, when ye made many prayers, I will not hear." Their wor-

ship was but formality, their feasts were associated with iniquity, the hands uplifted in prayer were polluted with wrong and sin, the hypocritical character of the worshippers rendered the offering vain, and God became tired of the smell of burning fat and the blood of bullocks and rams and goats offered to Him. The conduct of the worshippers led to direful calamity. Israel became a prey to its sins.

A broken and a contrite heart God will accept. At Penial Jacob had a hard tussle with the old man of sin. It was the breaking down of his natural self-sufficient strength that placed him where God could endue him with spiritual power and use him in His service.

It was when Mary broke her costly alabaster box rendering it henceforth useless, that the perfume filled the whole house and she was commended by the Master. Jesus gave His precious, sinless body to be broken by scourging, by thorns, by nails, by spears and His life blood poured out that we might eat and drink and in His broken

body and shed blood find everlasting life. "That which thou sowest is not quickened except it die." (I Cor. 15:36.) It is when the seed is broken up in the earth by death that the inner heart shoots forth into new life and becomes a new fruit bearing stalk.

"And He said to them all, if any man will come after Me, let him deny himself, and take up his cross daily and follow Me. For whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall save it." (Luke 9:24.)

There must be an entire sacrifice of the lower to the higher life, a willingness to sacrifice the natural, the carnal to the spiritual, the temporal to the eternal; it is indispensable to the preservation of the higher life, and if we are not willing to surrender the lower for the higher, the higher shall eventually lose out, and we will by and by lose both. God can use broken, surrendered pocket books, broken self-wills, broken carnal ideals, broken worldly affections and reputations. Such the Holy Spirit is using every day for

God's glory. God is seeking to lay hold of our broken selves and shine through them.

O to be nothing, nothing,
Only to lie at His feet,
A broken and empty vessel
For the Master's use made meet."

R. 2, Ashland, Ohio.

* * * * *

NEWS ITEMS

* * * * *

MT. DALE, MD.

The love feast at this place was held April 28th with a fine attendance.

The ministerial help was well supplied by ten visiting ministers who brought to us very encouraging messages from God's word.

The following ministers and Elders were present: Bros. J. F. Britton, L. B. Flohr, O. L. Strayer, of Vienna Va.; T. C. Ecker, B. Shriner of Walnut Grove, Md.; D. S. Flohr, W. H. Demuth of Waynesboro, Pa.; Oscar Mathias of Bethel, Pa.; C. H. Ness, Joseph Myers of Lower York County. Bro. Mathias officiated.

The spirit of the meeting was fine, being one of the best, if not the best meeting we have ever had. About fifty communicants were present.

It was stated by one Elder that it looks like the Dunkard Brethren are falling in line very fine in having a force of ministering help like this come out, it reminds us of olden times.

We, as a congregation, feel much

encouraged in having those of like precious faith of the various congregations come in and worship with us whenever possible.

Bro. Mathias and Bro. Strayer remained over with us and preached very inspiring sermons for us Sunday morning. May the Lord keep us all faithful until the end.

Joshua A. L. Rice,
R. 3, Fred, Md.

RIDGE, W. VA.

On Sunday morning, April 29th, we, the Ridge Dunkard Brethren congregation, were very much pleased to have our Elder, Bro. J. L. Myers, of Loganville, Pa., with us in our Sunday School, after which he preached the funeral service of our dear aged brother, Alexander Leatherman, who died some time in December.

The church is now mourning the loss of a faithful brother, but must submit to the Heavenly Father, who knoweth best and doeth all things well.

The following evening at 7:30 o'clock Bro. Myers began a series of meetings. He preached each evening during the week to a filled house, and did not shun to declare the whole gospel. He preached plain gospel filled sermons, which were not in vain. Two young souls stood for Christ which were added to our number by baptism.

On Saturday, May 5th, at 9 a. m., we met for council with Elder Myers in charge. The meeting was opened by singing No. 210 in the Brethren Hymnal, after which Bro. Myers read the second chapter of Hebrews, and led us in prayer. All business was transacted in an orderly manner, which was pleasing

to all. The annual visit gave a good report which all were thankful for.

Delegates were elected for District Meeting which were as follows: Bros. Edward O'Brien and Taylor O'Brien, with Bros. Minor Leatherman and C. W. O'Brien, alternates. Bro. Ray Leatherman was re-elected church secretary for a term of three years.

We also decided to have a series of meetings beginning October 13, closing with a love feast October 20th. A rising vote was taken for an evangelist and all in the house stood for Bro. Myers.

We invite all who possibly can to be with us in these meetings.

Other matters which came before the meeting were disposed of in a pleasant way. A song was sung after which Bro. Minor Leatherman lead in closing prayer.

We feel that much good was done at this meeting, and are praying that it will help to the upbuilding of Christ's kingdom.

On Sunday morning, the 6th, at 9:30 o'clock we met for Sunday School, at 10:30 Bro. Myers gave us another good message. He also preached at 7:30 p. m. which will long be remembered. We were again made to rejoice when two more stood, one being an aged sister from the Church of The Brethren, the other a young brother, who requested baptism, and we believe others were seriously counting the cost.

The Ridge congregation sure did enjoy a season of good things, and sure do feel much encouraged.

Bro. Myers while being our Elder has created a spiritual interest in this congregation, and is loved by all who come in contact with him. We feel sure that the good seed

which he sowed while with us, will bring forth good fruit. We pray that God may bless him in some good way that he may be able to return in the near future. We are looking forward to another good meeting and ask an interest in the prayers of all the faithful that our faith may ever look up to Him who doeth all things well.

Grace M. O'Brien,
Antioch, W. Va.

TWO WAYS

Ann Opal Lorenz

"Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life and few there be that find it." (Matt. 7:13-14.)

There are two gates, two roads, two classes of people, two kinds of leaders and destinies.

We begin a life of faith and godliness out of a state of sin into a state of grace. This strait gate is hard to find and there are some things we must do in order to enter in at this gate.

We must have within us a new heart and a new spirit; old things must pass away, we must change our habits and customs. We

must put off Satan, deny ourselves of things of the world and swim against the stream. Luke says in the 13th chapter, 24th verse, "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in and shall not be able." This strait gate leads us into the narrow way.

There is another gate that is mentioned. It is wide and the road is broad. Why? Because there are many travelers on that way. You will have an abundance of liberty on that way. You may go through this gate with all the lusts of the world and all of your great possessions. That isn't all. You have plenty of company, for it says many there be which go in thereat, so you see if we follow the crowd we're on the wrong road.

These two roads are in opposite directions of each other, one to life everlasting and the other to destruction.

There are a good many things we can see on these two roads which we want to mention. On the broad road we see a large crowd and all kinds of revelry going on and nothing to

stop them. On the narrow road we see a little flock where Jesus said in (Luke 12:32) "Fear not little flock for it is your Father's good pleasure to give to you the kingdom."

On the broad road is a moral man and all of his followers, and I see that man who thanked God that he was not as others were, and that he was better. Then here is seen a poor man who seemingly had a hard time, he stumbles and falls and makes mistakes, but he gets up and profits by the mistakes he has made. Others call him a hypocrite for they see his mistakes. But by the help of God he is able to go. I see a class of people making fun of him and pointing out the weak one and saying, "I will not join church on account of that hypocrite."

They don't stop to realize that they are on the broad road to spend eternity with hypocrites and false prophets forever.

On this broad road I see as stated in Matt. 7:15, there are those who have on sheep's clothing, but are inwardly as raving wolves. We too see those that sow discord among the brethren

and sisters, and we see the tale bearers. I wonder if they're on the narrow way? On the narrow road we see father and mother wending their way to the place of worship and the children not going with them. And we notice that all children in their innocence are on the narrow, not the broad road. (Psalms 1:1) David says the Lord is my shepherd. Then if we are His sheep we would follow the Shepherd and we know if we do that we won't get off of the narrow road.

Last is the two destinies. Those on the narrow road, (Matt. 25:21) "Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of My Lord."

On the left, in verse 41, "Then shall He say unto them on the left hand, depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

There are but two ways, the wrong and the right, the good and evil, the way to heaven and the way to hell or destruction. We are all

walking on one of these ways.

R. 5, Peru, Ind.

WHAT SHALL I PREACH ON?

D. E. Steele

That is just what many ministers are saying. Why? Are they really at a loss what to preach on or have they come to the place where they will not allow the Holy Spirit to guide them?

We need never run out of material to preach on if we use the saving gospel, but if we just try to please our hearers we may.

A minister once asked me what he should preach on and I told him the "Doctrine of the church." He said that was run into the ground long ago by our old ministers. I say it can not be preached enough. Paul says (II Tim. 4:2) "Preach the word: be instant in season, out of season reprove, rebuke, exhort with all longsuffering and doctrine."

I don't think we are ever told to cease preaching. When we look about us in all walks of life we can

readily see the gospel could be taught more. If instead of preaching about prohibition, or what they are doing in legislature or some other country or state, they would turn to Corinthians, Ephesians, Colossians, Romans, Timothy or some of those books and would preach a good old fashioned gospel sermon the world might have a better chance to grow better instead of worse.

Jesus tells us (Matt. 28:19-20) "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo, I will be with you always, even unto the end of the world. Amen."

This very clearly cites us to the New Testament works because he never commanded us to do anything before. Some say we preach too much on one subject such as dress and not enough on other subjects. Perhaps we do dwell on this subject considerable, but do we not need it? If a boy in school is behind in reading it's a cinch the teacher

is not going to coach him extra in English or some other subject the pupil is good in, they are going to teach reading to this pupil especially. That is the way with us. We are behind on this certain thing of dress. We are too much like the world and Jesus says we should be meek and lowly creatures, known from the world, be a separate people. How are we when we keep on dressing like them, living like them and do as they do and all? We can not be meek and lowly dressed as the richest bankers, lawyers or doctors. There must be a distinction and we know the proud like to look good or better than the other person. The Christian people must be reminded of this weakness over and over again.

I feel that if we, the Dunkard Brethren, are going to stand for the whole truth as the church did 50 years ago and even not that long ago, we are going to have to preach the whole gospel of Jesus Christ and not back down on any of it because we know it is the way to salvation. We should all want to be able to say as Paul said in II Tim.

4:6-8, "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight. I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the Righteous Judge shall give to me in that day and not to me only but unto all who love His appearing."

We should also think of those beautiful mansions He has prepared for us over there, and strive harder to gain admittance there. May we all strive harder for the cause of Christ this coming year and bring more souls to Him and live better lives ourselves.

May God bless the efforts of the Dunkard Brethren in proclaiming His gospel.

Wenatchee, Wash.

THINGS ABOVE

B. F. Masterson

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above and not on the things of the earth." (Col. 3:1-2.)

In the last article I wrote

about the bottomless pit, the abode of the wicked. Now we want to write about the things which are above, ascending higher and higher, an endless eternity, where Christ sitteth on the right hand of God, the home for those who are risen with Christ according to Romans 6:4. Therefore we are buried with Him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life. Such only seek the things which are above. They have not received the spirit of the world, but the Spirit which is of God that they might know the things that are freely given to us of God. (I Cor. 2:12.)

God said to His people, "Thou shalt be above only and thou shalt not be beneath." (Dan. 28:13.)

"The way of life is above to the wise, that he may depart from hell beneath." (Prov. 15:24.) The way of life is above ascending higher and higher into endless bliss.

There is an above in every mind unless totally depraved and lack all self-respect, you hear people say

"I am above contracting such and such a habit. I am above doing such and such things. I am above mixing with such and such society."

"There is an above which completes earth and time."

It is only those who are born from above that are fully able to distinguish the things which are from above from the things beneath, the Holy Spirit will direct our thoughts to the things which are above where Christ sitteth on the right hand of God, which implies His high priestly office and His services as High Priest in the inner sanctuary of the temple of which its types are a mere shadow and far surpasses in beauty Solomon's temple or this temple of nature of which the blue sky is its ceiling and the moon and the sun its chandeliers, the stars its jets, the checkered colors of the earth its carpet and the beautiful sunset in the western horizon its tapestry.

Set your affections on things above where Christ sitteth at the right hand of the Majesty on High from which shines forth the beauty of perfection, the

birthplace of truth, from whence the perfect standard of righteousness.

In the sanctuary above are the golden scales and weights. Job said, "Let me be weighed on an even balance." The ideal standard. We must not compare ourselves with ourselves. We must be measured by the tape measure which is from above, morality may be one of the tricks of hypocrisy. Set your affections on things above from whence the streams of loving grace, "that it might reign through righteousness unto eternal life, by Jesus Christ our Lord." (Rom. 5:21.)

The law is a fact that science might have discovered, but grace is a divine revelation. Jesus opened the window from which grace may flow from heaven. It could not be opened from beneath. The earthly wells cannot satisfy the soul's thirst. "As the heart panteth after the water brooks, so panteth my soul after Thee, O God."

Grace pities the criminal. "Go thy way and sin no more." Grace pleads for soul and spirit. It brightens hope. We see the Star of

Hope at the right hand of the Father interceding for us. "If in this life only we have hope, we are of all men most miserable."

But the lights are above. It is impossible for the earth to be anywhere but under our feet, the lights are above, the noonday sun is always above our heads.

The lights we strike are always perishing in the use of them, we have large hope in our secular pursuits, soon depression will snuff them out. The perfect discipline is from above. "Every man that hath this hope in him purifieth himself even as he is pure."

He that sitteth at the right hand of the Father is coming some sweet day to gather all the blood washed saints to Himself as His bride, that where He is there they may be also.

As it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him, but God hath revealed them unto us by His spirit." (I Cor. 2:9-10.)

Notice that heavenly expression on the face of that aged brother and sister,

how gentle, how patient, how graceful, how beautiful and sweet their disposition. No, it is not put on. They are graduates from Christ's school of discipline. Their large hope for the price of the high calling of God in Christ Jesus, makes them active, graceful, gentle, and patient. They forget that they must soon pass through the vestibule of death to enter the sanctuary above. To them it is a common occurrence to die in order to live. "I am crucified with Christ nevertheless I live, not I, but Christ liveth in me and the life that I now live, I live by the faith of the Son of God who loved me and gave himself for me.

"It does not yet appear what we shall be, but we know that when He shall appear, we shall be like Him."

The earthly house of this tabernacle is doomed to which they acquiesce, because they have a home above. "For their citizenship is in heaven, whence we also wait for a Saviour, the Lord Jesus Christ."

1250 E. 3rd St.,
Long Beach, Cal.

A GUARDING RULE

 John Sleppy

Dear brethren and sisters, you that are young in years perhaps do not know the rule of the old Dunkard church, that was forty and fifty years ago.

It is easy to get trouble into the church but not so easy to get it out so they applied the guarding rule. When persons had grown to manhood and womanhood and made request by either of them, to join the church the Elder would call the church members together at some suitable place and the Elder would ask every member if they were willing to receive such into the church. If objected to by someone then the Elder would ask the objector to state his objections to the church. After that the church would investigate and consider the objection.

(To illustrate) Suppose that someone that was living in adultery would ask for admittance into the church, and I knew of it; it would be my duty to object. After that the Elder of the church and some witness

would go to the party and inquire into the matter. If my objection was correct, the party was rejected. This would then comply with what Jesus said to His disciples (John 20:23), "Whosoever sins ye remit they are remitted unto them and whosoever sins ye retain they are retained."

There are other things also to be considered such as belonging to secret orders, Boy Scouts, Girl Scouts, etc.

The above practice is strictly following the world. (See Col. 2-8.) "Beware lest any man spoil you through philosophy and vain deceit after the rudiments of the world and not after Christ."

If any should be found that were affiliated with the above practices they would ask them to promise to withdraw from such; if not, they rejected them. If boys and girls are old enough to join the church they are old enough to withdraw and stay away from such places.

Pleasant Hill, Ohio.

Count that day lost whose low descending sun views from thy hand no worthy action done.—Anon.

Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?

SUNDAY SCHOOL LESSONS

- July 1—Acts 16:1-18.
 July 8—Acts 16:19-40.
 July 15—Acts 17:1-21.
 July 22—Acts 17:22-34.
 July 29—Acts 18:1-28.
 Aug. 5—Acts 19:1-20.
 Aug. 12—Acts 19:21-41.
 Aug. 19—Acts 20:1-16.
 Aug. 26—Acts 20:17-38.
 Sept. 2—Acts 21:1-18.
 Sept. 9—Acts 21:19-40.
 Sept. 16—Acts 22:1-16.
 Sept. 23—Acts 22:17-30.
 Sept. 30—Acts 23:1-15.

PRIMARY SUNDAY SCHOOL LESSONS

- July 1—God's Plagues on the Wicked Egyptians. Exod. 7:19, 10:23.
 July 8—How God's Children Were Protected From the Last Plague. Exod. 12:1-50.
 July 15—The Pillar of Cloud and the Pillar of Fire. Exod. 13:17; 14:9.
 July 22—Crossing a Sea on Dry Land. Exod. 14:10-31.
 July 29—God Provides Food in the Wilderness. Exod. 16:1-26.
 Aug. 5—Moses Striking the Rock. Exod. 17:1-7.
 Aug. 12—The Presence of God on a Mountain. Exod.

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 Sept. 9—Disobedient People. Destroyed. Num. 16:1-4 and 23-35.
 Sept. 16—The Serpent of Brass. Num. 21:1-9.
 Sept. 23—The Death of Israel's Great Leader. Deut. 34:1-12.
 Sept. 30—Review of Lessons for the Quarter.

BIBLE MONITOR

VOL XII

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No. 13

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE 1934 CONFERENCE

Another Annual Conference is now a matter of history and for the benefit of those not privileged to attend we send along a few lines.

The grounds where the meeting was held is pleasantly situated and well equipped to take care of a meeting such as ours. The folks in charge of the grounds were kindly disposed and took care of our people very nicely. The weather was ideal, and just as the meeting closed a refreshing shower of rain descended, reminding us of the "season of refreshing from the presence of the Lord" we had been enjoying.

The attendance was not what we would have liked to have seen, but considering the financial straits that

most of our people are in, it was right good.

The song and preaching services were inspiring and uplifting and those in attendance were well repaid for any sacrifice made to be there.

The queries and all other business matters were disposed of without any lengthy or unpleasant discussions with harmony prevailing through the whole business session.

On Sunday, Monday and Tuesday there were preaching services morning, afternoon and evening and the business session was on Wednesday. Elders met on Monday and Tuesday in their regular business session.

Expressions were heard that this was the best conference we have ever had. Such gatherings pass by too quickly, and it was not

without regret that we bade farewell and took our leave for our homes and fields of labour.

Now that our work is organized and our plans for another year of work made, may each one of us get busy in the Master's field (the fields are white to harvest and the labourers are few) and labour for the extension of Christ's kingdom and the saving of souls.

Work for—talk for—pray for, and boost the Monitor and Dunkard Brethren church.

"The victory may depend on you."

NOTICE

If your Monitor does not come after this issue it is likely because you failed to renew in time. Do it now! We know your credit is good but that doesn't pay our bills. Look at the date on your Monitor wrapper at once and make sure you are paid up.

Editor.

CONFIRMING THE CHURCH

We are told, after that first conference in Jeru-

salem, that certain brethren were appointed to carry the decision of the church on the matter in question back to the congregation where the trouble had arisen. Having fulfilled their commission the question at issue was settled and "they rejoiced for the consolation." (Acts 15.) Furthermore it states thus, "And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them." This is truly a fitting climax to a problem that threatened the peace and prosperity of the church.

From the very beginning of the church, Satan has endeavored to bring about the downfall and destruction of all the believers. First he sought to gain his ends by severe persecution, working from without the church. Failing in this he raised up false teachers who arrayed themselves as "ministers of righteousness" whose mission it is to lead men away from the saving gospel. Although his success has been astounding, praise be to God the true faith of the gospel is still in existence and it still has that same power to regenerate and

save fallen men. This power is extended to all men everywhere—"to everyone that believeth."

These efforts of Satan from without and within have at times caused dissatisfaction, discontent, doubtful disputations and uncertainty among the believers. From all indications it was just such a condition that caused the brethren to assemble at Jerusalem and it is such conditions that has necessitated conferences all through the years since that time to the present. When these problems are met and decided in harmony with the Spirit and letter of the Gospel the result is as it was from that first conference, but this has not always been the case. The divided, confused and helpless state of so-called Christendom speaks for itself as to the success of the evil spirit.

It is appalling to see the extent that the evil power, the satanic spirit has gained control in church and state in the day in which we live; yet people are gradually becoming hardened to it and think little of it. We are apparently nearing the time when that evil power shall

envelop the whole earth.

We rejoice however in spite of all the deceptions of the evil one and the extent of his manipulations that there is yet "A people who, as little children, accept the word of the New Testament as a message from heaven, and teach it in full."

It is this stand for the truth that has brought upon us the ridicule, persecution and oppression of the world, and apostate Christendom as well. From the beginning of the organization of the Dunkard Brethren Church our work has been a continual struggle. Our opposers have worked with might and main to bring our efforts to nought and stamp out the movement. Then too, some who took the stand with us did not count the cost and proved unfaithful when the test came.

Naturally these conditions have caused dissatisfaction, discontent, unrest and uncertainty among us; some have become discouraged, others have been disturbed in mind and have been fearful that the work would come to nought. Our Conferences have been dealing with the problems con-

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fronting us each year and at times we have been sorely tried and our existence as a working body has been threatened. In spite of all these things the Lord has brought us through victorious. It appears now that some of the things that threatened our very existence have been for our good.

One of our weaknesses has been this: too much dependence on men for success in the work and not enough looking to God. Let us bear in mind that Jesus said in speaking of the church, "The gates of hell shall not prevail against it." Regardless of all the efforts

of Satan the church is going to go on and as long as we "earnestly contend for the faith of the gospel" we need not fear for the future.

Through all the years since the establishment of the church there have been those who were obedient to the Gospel, and the faith has been handed down to us in its simplicity and purity and if we are men of God as we should be, we will strive to preserve it at any cost and hand it down to the rising generation.

After overcoming all the obstacles thus far successfully we should feel encouraged to press on with greater zeal and vigor. Especially so since most of the problems which were confronting us have been settled satisfactorily and in harmony with gospel teachings. With our work becoming more firmly established we shall be able to operate with greater success. We have seen the hand of God in evidence in our work to such an extent that all our fears, doubts and uncertainties by this time should be removed and we should not be so easily disturbed by the advances of the evil one both from

without and within the church. We cannot expect to maintain the New Testament teachings in this evil day without serious opposition and tribulations. Our Master has said, "And ye shall be hated of all men for My name's sake: but he that endureth to the end shall be saved." (Matt. 10:22.)

Again we are told in Acts 14:22, "We must through much tribulation enter into the kingdom of God."

In view of these facts may we all resolve anew to hold firmly to the will of God as revealed to us through Jesus our Lord, ever mindful of the promise He has left to His faithful children, "Lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:20.)

RELATION OF POWER AND AUTHORITY DEFINED

J. F. Britton

The Christian in politics is shorn of his power. The reason is clear, he is without authority there. Authority gives power. This was the secret of power in the ministry of the Lord

Jesus, for "He spake as one having authority."

For instance, take the officer of the law; he is clothed with authority, to suppress crime and to arrest and bring to justice transgressors of the law. In this work he is a power, for back of him are the forces of the state that gave him his commission, and back of the state is God Himself who delegated to the state its rights. "For he (the state) is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. 13:4) "The powers that be are ordained of God." (Rom. 13:1.)

Now suppose this same officer of the law, undertakes to do Christian work under the authority of the commission he received from the state. Suppose one day he would go up in the pulpit and very dogmatically command every sinner present at the service to repent and believe the gospel. Suppose further that he would undertake to

discipline some unruly church members; and give as his authority, for doing all these things, his commission received from the state. How many sinners would heed his orders to repent and how many unruly church members would submit to discipline from his hand? His commission as an officer of the law, does not include Christian duties. He would be a very weak minister of the Gospel indeed, if he had no other authority for preaching Jesus Christ, than that which his commission from the state would give him. He would likely fare as badly as those seven Jews, who, without authority, attempted to cast out an evil spirit in the name of the Lord Jesus. The evil spirit only mocked their efforts, saying, "Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded." (Acts 19:15-16.)

Power to cast out evil spirits requires divine authority, and where the authority is wanting the

power will be lacking.

It is so with the Christian; he has power only where he has authority. He has no authority for dabbling into politics, and this fact accounts for his weakness there. His commission as a member of the body of Christ does not include civil duties.

Let Christian men form themselves into a law, and order society; let them attempt to arrest and bring to justice the transgressors of the law; and what would be the result? In nine cases out of every ten, they would be the worst for it.

The evil spirit of lawlessness, questions their authority, and laughs at their efforts saying, "The magistrate I know, the judge I know, and the sheriff I know; but who are ye?" The evil spirit often leaps upon these political Christians, and they come from the combat wounded in prestige, and stripped of their power as an evangelizing force.

Not a few ministers have related to me their sad experiences in these matters. The humiliation to which they have been subjected, has not only been unfor-

fortunate, but very frequently pitiable in the extreme. and it is needless for them to cry to the Lord for help in such predicaments. If they did it seems to me the answer would be something like this: "Do the work I have commissioned you to do, and I will be with you. I have all power in heaven and in earth for those who preach the gospel. Go there and preach the gospel and I will be with you even unto the end of the world."

Therefore in view of the vast difference between Christ's kingdom, and the kingdom of this world, their executive methods are foreign and incompatible to each other. And so it is not expedient nor consistent with gospel principles for a Christian to exercise in politics and affiliate in the civil affairs of this world.

The Christian's methods are not carnal, but spiritual and mighty through God. What are they? "Girdle of truth," "breast plate of righteousness," sandals of the "gospel of peace," "shield of faith," helmet of salvation," and the "sword of the Spirit," which is the word of God." This is the whole armor of God. A very

poor and inefficient equipment for a political combat. And too, Jesus "who spake as never man spake," said, "My kingdom is not of this world; if My kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence." (Jno. 18:36.)

Hence it is logical that a Christian cannot compromise and invalidate their gospel principles, by becoming allied to any worldly political body that uses carnal weapons.

The Christian's weapons are the "sword of the Spirit," which is the word of God. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (II Cor. 10:4-5.) Amen.

Vienna, Va.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

CHRIST THE HEAD

J. A. Leckron

We hear so many people in the various persuasions say, "Oh well, we are all headed for the same place, no difference what church we belong to." There is one thing sure, and that is, one Lord, one faith and one baptism, and how can some of us believe one way of baptism and another some other way? It does not seem reasonable to think everybody is going to heaven when the most of professing Christians do not consider the very plainest commands essential to their salvation. Paul says in I Cor. 12:13, "For by one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." Then Paul goes on to state that the body has many members but, only one body, which is the church, and Christ is the Head. Christ is not the head of many bodies, but many members make up the one true body of which Christ is the Head.

Paul also says in I Cor.

12:25-27, "That there should be no schism (division) in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." And in Romans 8:9 Paul says, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His."

So we learn that Christ has but one Spirit, then we must be led into that one body of which Christ is Head, and in verse 11 he says, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Or in other words, if we have not the Spirit of Christ in us, and are not members of that one body, we will not come forth at the first resurrection, but will come forth at the second resurrection, which

will be too late to make our calling and election sure.

In Gal. 6:7 we find Paul giving us good advice, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." And in II Thess. 2:3 Paul says, "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Here we learn that many will fall away from the faith in the last days, and all on account of people not reading for themselves, and it may come to that point where God shall send them strong delusions. (II Thess. 2:11-12), "And for this cause God shall send them strong delusions, that they should believe a lie; that they all might be damned who believe not the truth, but have pleasure in unrighteousness."

We are surely living in the last days, for people are listening to their preachers, the most of which are false teachers, and blind guides, and if we follow a blind guide, we will both fall into the pit. In I Peter 4:17-18 we have this, "For the time

is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

In order that we might be more united on all the things that God would have us do, we should read II Peter 1:20-21, "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but Holy men of God spoke as they were moved by the Holy Spirit."

May we pray that our ministers may preach the word without putting their private interpretation on it, but preach it as it really is, and we will have more unity in the church.

R. 2, Greentown, Ind.

FINDING JESUS CHRIST

J. D. Brown

There are three classes of people in the world:

1. We have a class that do not know.
2. We have a class that do know.

3. We have a class that think they know.

When Jesus Christ was born in the city of Bethlehem the first two classes mentioned found him. The first class was the uneducated, the shepherds. While they were watching their flocks the angels broke the news to them saying, "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." (Luke 2:10-12.) The shepherds said one to another, let us go and see this thing which is come to pass, which the Lord hath made known unto us, and they came with haste and found Mary, and Joseph, and the babe lying in a manger. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen as it was told unto them.

Those shepherds did not know, but they were willing to accept the message and search for themselves, and

they found Jesus Christ. So it is today, those who do not know, and are willing to search with an honest heart always find. "Seek and ye shall find, knock and it shall be opened unto you." (Matt. 7:7.)

By searching the scriptures we find Jesus. Jesus most always first appeared to this class of people. He called the old fishermen and they followed him; they too, were willing to listen to His teaching.

Second, they that did know were the learned men, the educated men, those who had made a study of the stars and the heavens, the wise men, if you please. They recognized the star. They asked Herod where is He who was born King of the Jews? We have seen His star in the east and have come to worship Him. (Matt. 2.)

Herod sent them to Bethlehem, commanding them to search diligently for the young child. When they had heard the king they departed. When they saw the child and his mother they fell down and worshipped Him. Here we have the two extremes, the simple

and the learned, that found Jesus Christ. So it is to-day, those who are really educated do know. They shall know of the doctrine whether it be of God, or whether I speak of myself. (John 7:17.)

Jesus Christ here gives us to understand it is our fault if we do not know. Again in I John 5:17, we have these words, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." So we see we can know if we seek. What will be our excuse for not knowing, on that great day, with Bibles on every hand to guide us heavenward.

The third class, those who think they know, are the class that needs our sympathy; they never find Christ. They never have found Him. Those are the ones who are continually setting aside a part of God's word. They make a grand appearance, they occupy the upper seats in synagogue and the best rooms at feasts, place burdens on the people above what they are able to bear. Whited sepulchres filled with dead men's bones.—those are the ones

who find so many non-essentials in the blessed word of God; those are the ones who will come up in that great day, pleading for mercy, saying, Lord, Lord, haven't we prophesied in Thy name? Haven't we cast out devils in Thy name? Haven't we done many wonderful works in Thy name? Only to have that awful sentence, "Depart from Me ye workers of iniquity. I never knew you."

Poplar, Mont.

THE DEATH WARRANT OF JESUS

Of the many interesting relics and fragments brought to light by the persevering researches of antiquarians, none could be more interesting to the philanthropist and believer than the following, to Christians the most imposing judicial document ever recorded in human annals. It has been thus faithfully transcribed:

Sentence rendered by Pontius Pilate acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross.

In the year seventeen of the Emperor Tiberius Caesar and the 27th day of March the city of the holy Jerusalem—Annas and Caiaphas being priests, sacrificators of the people of God; Pontius Pilate, Governor of Lower Galilee, sitting in the presidential chair of the praetory—condemns Jesus of Nazareth to die on the cross between two thieves, the great and notorious evidence of the people saying:

1st Jesus is a seducer.

2nd He is a seditious.

3rd He is an enemy of the law.

4th He calls Himself falsely the Son of God.

5th He calls himself falsely the King of Israel.

6th He entered into the temple, followed by a multitude bearing palm branches in their hands.

Orders the first centurion, Quilius Cornelius, to lead Him to the place of execution. Forbids any person whomsoever, either rich or poor, to oppose the death of Jesus Christ.

The witnesses who signed the condemnation of Jesus are:

1st Daniel Robani, a Pharisee.

2nd Joanus Robani.

3rd Raphael Robani.

4th Capet, a citizen.

Jesus shall go out the city of Jerusalem by the gate of Struenus.

The foregoing is engraved on a copper plate, on the reverse of which is written, a similar plate is sent to each tribe. It was found in an antique marble vase, while excavating in the ancient city of Aquila, in the kingdom of Naples, in the year 1810, and was discovered by the commissioners of Arts of the French army. At the expedition of Naples, it was enclosed in a box of ebony, and preserved in the sacristy of the Chartem. The French translation was made by the Commissioners of Arts. The original is in the Hebrew language.

Selected—J. W. Galley
Mechanicsburg, Pa.

THE LROD'S PASSOVER

Ida M. Helm

“And He said unto them, with desire I have desired to eat this passover with you before I suffer.” (Luke 22:15.)

“And thus shall ye eat; with your loins girded,

your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover." (Ex. 12:11.)

The Levitical feast is called a passover. The Christian feast is called a passover.

The Jewish passover feast was kept in commemoration of the safety of the first-born of the Hebrews, while those of the Egyptians, both man and beast were slain.

Our interest in the passover of the Exodus from Egyptian bondage consists in its relationship to a higher and more hallowed provision, the prefiguration by them of a Savior from sin.

The supper that Christ ate with his disciples in the upper room may be called "The Lord's Supper" and it may with equal propriety be called a passover meal. When Jesus said, "Go and prepare us the passover where we may eat." The logical conclusion is that He intended to eat a passover. We know it was not the Levitical passover that He ate. The Jewish passover lamb was recognized as a type of which Christ is the

fulfillment, not only by the apostles and the prophets but by John the Baptist and by Jesus Himself. The last supper eaten by Christ with His disciples the night in which He was betrayed and arrested could not possibly be the Jewish passover, because:

1st—It was necessary to a fulfillment of prophecy that Christ should die on the day on which the Paschal Lamb was to be sacrificed, and at the same hour.

2nd—Judas left the supper table and went out, as the disciples supposed to buy those things which they had need of against the feast.

3rd—During the trial of Jesus the leading Jews went not into the judgment hall, lest they should be disqualified from eating the passover.

4th—It was not eaten according to the rules laid down for observing the Jewish passover.

5th—John says it was before the passover.

6th—John also says that the Sabbath Day following was a high day—the day of the Holy Convocation.

While they were eating how impressive the lan-

guage of Jesus concerning the new institution He was establishing, "With desire I have desired to eat this passover with you before I suffer." In less than twenty-four hours, at the same hour of slaying the Jewish passover lamb, Jesus the anti-type, must die on the cross, and His death must fulfill the type of the Paschal Lamb and take away the Jewish passover and in its stead establish the Christian passover ordinance. "He taketh away the first that He may establish the second." (Heb. 10:9.) No offering that man could make, not all the blood of lambs and bulls, on Jewish altars slain, could save one soul from death, or take away sin's stain.

Jesus declares His purpose to abolish the Old Testament ceremonial sacrifices and offerings, that He may establish the second. If they had been efficacious, there would have been no need of His coming to make an atonement.

This was the time of the transition from the Jewish to the Christian dispensation. It was Jesus' last supper and it was His

opportunity to institute the Christian passover, hence His intense desire to eat this passover with his disciples before He would suffer and die. He said, "I say unto you I will not any more eat thereof until it be fulfilled in the kingdom of God."

According to the gospel the death of Christ gathers up and fulfills all that was signified by the Jewish passover and therefore supercedes it. The close analogy noticable in all points between the Jewish and Christian passover is seen also in the circumstances that both festivals were instituted before the events they commemorated had expired.

The first institution of the passover in the land of Egypt, typified a fulfillment in the kingdom of God. It was an institution for a memorial of the destroying angel passing over the blood marked houses of the Hebrews and the safety of their first born, both man and beast, while those of the Egyptians were slain.

It was a work of judgment executed by God on the heathen Gods and their devotees. The sins which

we commit expose us to consequences far more terrible than was visited on the first-born of the Egyptians that night of thick darkness. For the Hebrews there was but one way of escape from the destroyer. For us there is but one way of escape from the destroyer. Their's was by the shedding of the blood of a lamb without spot or blemish and marking their houses with the blood.

This passing over of the angel of death is a type of God's justice passing over the sins of every soul washed in Christ's shed blood by faith and obedience to his word. This type was perpetuated under a pass-over ceremonial suited to the Mosaic law until the law was fulfilled in Christ's death. From the time Jesus instituted the Christian passover ordinance it must be continued under an ordinance suited to the gospel dispensation. Exodus 12:14 says, "And this shall be to you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever."

Christ's death redeems

His people from their spiritual bondage, His blood applied to their hearts delivers them from the guilt and consequences of sin. The old passover sacrifice is fulfilled once for all in His sacrifice of Himself which is commemorated, not repeated. His passover feast, the Lord's Supper, supersedes the Jewish passover feast.

Dummelow says, "The sacrifice is past, and Christians now live in the time of the unleavened bread, and must therefore put away from them the leaven of malice and wickedness."

With Jesus death the Mosaic law was fulfilled, the priesthood abolished and the gospel dispensation ushered in with the risen Christ as the High Priest who had previously instituted a new law with a Christian passover ordinance.

"For the priesthood being changed, there is made of necessity a change also of the law." (Heb. 7:12.)

Notice, Christ's death on the cross fulfilled the type of the Paschal lamb and prepared a spiritual pass-over feast, a full meal, for

his followers with the assurance of an ultimate pass-over in the kingdom of God.

The Christian passover meal points forward or typifies the time when "Christ shall gird himself, and make them (his people) to sit down to meat and will come forth and serve them." (Luke 12:37.)

Let us cherish the name "passover" as the representative name of our salvation—God's justice passing over our sins. Our only hope of salvation.

R. 2, Ashland, Ohio.

* * * * *

NEWS ITEMS

WAUSEON, OHIO

As our Elder came among us a few days before our June council he, with some of the brethren, made the annual visit. This gave our Elder the opportunity to get into all homes connected with this congregation. A few of our members live some 20 to 60 miles away and do not get to hear many Dunkard Brethren sermons. They surely appreciate a visit from any of the Brethren calling on them with a prayer service at their family altar.

Bro. Hosteter also gave us two very encouraging sermons on Wednesday and Thursday evening, and on Friday evening we held our June council. Not very much business came before the council, but

very important because it concerns the welfare of the church.

The visiting brethren gave a very favorable report. Bro. Pike and Bro. Morningstar were appointed to see if we can arrange for more preaching services at this place, also to secure an evangelist for a series of meetings this fall. A call for more official help was made which was attended to on Saturday before the love feast service.

At 2 o'clock Elder Bro. Arthur Miller gave us a very inspiring sermon fitting us for what was to follow. After the service a choice for deacon was made and the lot fell on the writer. Then we were made to rejoice by one, a father, uniting with us from the Church of The Brethren, thus uniting the ties of the family more closely as his wife is in the Dunkard Brethren church.

Then came the time for the love feast with Bro. Ahner, Bro. Hosteter, Bro. Koch and Bro. Miller as ministering brethren with us. Elder Arthur Miller officiated and we sure enjoyed one more real spiritual love feast together.

We met again Sunday morning for worship and breakfast at the church and the Brethren came in from adjoining churches for the Sunday School hour at 10 o'clock, and the house was filled. Bro. A. Miller discussed the Sunday School lesson. He gave us some very vital lessons that will help us in our Christian warfare if we be not hearers only but doers of the word.

Bro. Ahner of Fort Wayne, Ind., preached the word to us with a lasting impression left on us. Then came the last prayer and song and who could not but say it was good to be here. Our hearts have been

made to rejoice to the full. Tears of joy were shed by many and all felt the very presence of the Holy Spirit.

The West Fulton church has much to rejoice over for we believe the whole brotherhood has been praying for us and we want to give God the praise, for to him belongs all the glory. We believe prayer changes things. We are not able to thank the brotherhood enough for the interest they have in us and our prayer is that we may all be more of one accord and may the Holy Spirit guide us into more love, peace and unity, put a burning spirit of love in our hearts for the unsaved of this world in a desperate need and they do not know it.

The West Fulton congregation has appointed September 2nd for a harvest meeting and give a hearty welcome to any and all who could come and worship with us on that day.

Ben Morningstar, Clerk.

WAYNESBORO, PA.

We held our spring love feast at this place May 5th and 6th, with an all day meeting, beginning at 10 a. m., Saturday morning.

We enjoyed a fine spiritual meeting throughout. Before surrounding the table a sister was received from the Brethren church. Bro. Joseph H. Myers officiated. By observing the ordinances of God's house we are showing forth the Lord's death until He shall come.

Visiting ministering brethren present were: Bro. Oscar Mathias of Hershey; Bro. Joseph H. Myers, Glen Rock; Elder L. B. Flohr of Vianna, Va.; Elder Thomas Ecker and Bro. Shriner of Taneytown,

Md.; and Elder Arthur Rice, Fredrick.

Bro. Mathias and Brs. L. B. Flohr remained over night, with Bro. J. A. Miller coming from the Mechanicsburg congregation on Sunday morning. They delivered the Sunday messages for which we wish to thank them. May the good Lord thus provide that they may be able to come again.

We are expecting, if the Lord is willing, to have Bro. L. B. Flohr hold a meeting for us at this place beginning about the first of September.

W. D. Tharp.

ELDORADO, OHIO

The Eldorado Dunkard Brethren met in regular quarterly council June 9th. Our Elder, Lawrence Kreider in charge. Bro. Kreider read I Thessalonians 5, and commented on the same. There wasn't much business come before the meeting.

We ask an interest in the prayers of God's people that we may all remain faithful.

Mary Miller,
West Manchester, Ohio.

STERLING, ILL.

Praise to the Heavenly Father for His goodness in putting it into the hearts of a number of members of the Dunkard Brethren church from Colorado, Kansas and Iowa, to come to my home and hold a few meetings, May 29 and 30.

Elder L. I. Moss of Colorado, officiating at the love feast on April 30 at 7 p. m. As we are a few isolated members and are not per-

mitted to enjoy those blessings often it was a very spiritual uplift for us and helpful to those who came, and trusting God's choicest blessings for them as they journeyed on to the conference near Mountville, Pa.

We appreciated it very much and would be glad to have any of the members stop when passing this way and trust the time may not be far distant when we can have an organized church here.

We ask an interest in the prayers of God's children that we may be loyal and witness for Jesus who has done so much for humanity.

Katie M. Myers,
507 Sixth Ave.

NEWBERG, ORE

The Newberg Dunkard Brethren held a week's meeting, beginning in the evening of May 27th, Elder E. L. Withers of Pendleton delivering the messages. On Friday afternoon, June 1st, we held our council at which time it was decided to elect a deacon. The vote was taken and there being a tie, it was decided to install both. The choice fell on Brethren Elmer Ruff and Ed. Harlacher, who with their wives were installed Saturday afternoon.

In the evening we enjoyed a love feast and communion together, with Elder Withers officiating.

We were sorry all the members could not be present. We are so widely scattered it is hard for us all to get together at one time.

There were 15 surrounded the Lord's table. These meetings encouraged us on our Christian journey. We need more help in the work. Anyone wishing to

change locations, we would like them to think of us here at Newberg.

Mollie Harlacher,
R. 2, Box 4, Grants Pass, Ore.

NEFFSVILLE, PA.

We, the Northern Lancaster County Dunkard Brethren held our love feast on Sunday, May 20th, with a large attendance from the neighboring congregations. We had nine visiting ministers with us throughout the day. They were: Arthur Rice, Burnie Shreiner, of Maryland; Jacob Miller, Harry Smith, Ray Shenk, Benjamin Lebo, of Mechanicsburg, Pa., J. L. Myers, Lower York County, Pa., and Abram Gibble of Bethel, Pa.

In the evening Elder Arthur Rice officiated with 60 surrounding the tables.

We of Northern Lancaster County wish to thank the Brethren and Sisters for attending so faithfully at our love feast, and invite them all back to our regular service which is held every two weeks.

Susanna B. Johns.

BEREAN CHAPEL

Our series of meetings began May the 26th which were conducted by L. W. Beery of Union, Ohio, continuing one week, preaching in all ten very powerful and spirit filled sermons which we all enjoyed so much.

While there were no accessions to the church yet there was a deep interest manifested by those in attendance. I hope the good seed sown may some day bring forth fruit to the honor and glory of God. We were much encouraged to

press on. Our song service was uplifting, it seemed like everybody sang with the spirit and the understanding.

Bro. Beery was accompanied to Virginia by his father and mother, uncle and aunt from Ohio. We also had the pleasure of having Bro. Ezra Beery and wife and two little daughters and Bro. Alonzo Miller with us over the love feast which took place on Saturday evening, June 2nd. We had a very pleasant love feast and enjoyed having these brethren and sisters from Ohio with us so much.

Bro. Beery preached his last sermon on Sunday at 11 a. m., after which they all took their leave for the conference.

There are only a few in number at this place, but we all rejoice we can have a Dunkard Brethren church and can continue in the same faith of the gospel of which our fathers handed down to us.

Anyone who may desire to worship with us we extend to them a hearty welcome. Preaching service here the 1st, 3rd and 5th Sundays.

We pray that Bro. Beery may continue to receive that wisdom and power from God that he may be the means of turning many from the ways of the world to wisdom's ways.

Bettie Winegord,
Port Republic, Va.

PLEASANT RIDGE

The Pleasant Ridge church held their quarterly council on the evening of May 17th with Bro. Hostetler in charge. The text read was the last chapter in Hebrews.

The matter of a week's meeting prior to the communion was con-

sidered. Bro. Hostetler was made responsible for the meeting. It was decided to paint the church in the near future. The time of painting being left to the trustees.

Our communion was held May 26th with 95 surrounding the tables. Quite a number from adjoining churches were present for which we were glad, especially for the ministers, including Bro. Abram Miller of West Manchester, Ohio, Bro. Ahner from Ft. Wayne, Ind., Bro. Arthur Miller of the Fairview congregation, Bro. Hostetler of North Manchester, Ind., Bro. Sponseller of Sherwood, Ohio, and Bro. Theo. Myers of North Canton, Ohio. Bro. Abram Miller officiated at the meeting.

We had a large crowd on Sunday and all seemed to go away with the feeling that it was good to be there. May the Lord add His blessings that we may be united in our efforts for His cause.

Our aged Bro. Kiser's condition remains about the same.

Ethel Rush.

ARE WE BLIND?

C. M. Johns

In looking through the Bible Monitor, February 15, I have noticed an article "Who Left the Church?," signed by J. D. Brown. I noticed where he has made mention of the names of some of the old forefathers. If I would take time and the space in this paper I could name a number of others.

I remember well, when I was a boy, I would hear those good old faithful preachers stand up and take the gospel as their guide, and don't say they did not take a good grip on it. I remember well how they would warn the people to be on their guard, that the Devil was just outside the door to steal the good from them as they would go out.

In the first part I see where he has mentioned the Dunkard Brethren are accused of leaving the church—there are even some that say that the Dunkard Brethren are doing wrong by doing so.

What did God do in Noah's time when God could not find people that would worship Him according to His will, and knowing that Noah was a faithful man, did He not tell him to build an ark? Say, do we not have the very picture of Noah's time before us? When God saw that the old platform was no more cared for, did He not do the same as he did in Noah's time?

(Jer. 24:7) "And I will give them an heart to know Me that I am the Lord and they shall be My people, and

I will be their God for they shall return unto Me with their whole heart." You can see there that God has remembered His people.

At another place you can read where God called to His people and said, "Come out from among the world and be a separate people." God has been calling to the people from the beginning and is still calling and will call as long as there are people to call, but this reminds me of what a mother said once after calling and calling to her child, and the child would not listen to her, then she said, "There is none so deaf as those who will not hear."

When I was a boy I remember well how those faithful preachers would give their reasons for belonging to the church they did. Their answer would be, "Because the church stays so close to the Bible." I wonder what church those good faithful preachers would stand in today if they were to live yet. "Who left the church?" We are taught that there is one way, "The way of the cross leads home."

Neffsville, Pa.

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Selected—Ruth Mellott.

LOVE AND AND FORGIVENESS

Jeanette Poorman

My dear readers, in my weak effort, I wish to express a few thoughts on this subject hoping it will be of help to all. I feel that this is a good subject and much

need of it in our churches.

I often wonder if we are as loving and forgiving as God is? Do we feel toward one another as little children do when they have a quarrel or say mean things about one another? They are just so forgiving that they forget all about their hard feelings and this is what we should do, for God says, "Lest ye become as a little child ye shall in no wise enter the kingdom of heaven."

My dear readers, this seems to me something worth while to think of.

We may, lots of times, confess with our lips that we forgive our brother or sister, but if that old grudge still remains in our heart, we are without love. Let brotherly love continue. (Heb. 1:13.)

"This is my commandment, that ye love one another, as I have loved you. Greater love hath no man, than this, that a man lay down his life for his friends. (St. John 15:13.)

God knows our hearts and may he never let us feel content until our hearts are pure and clean.

"He that loveth not, knoweth not God, for God

is love." (I John 4:8.)

"Beloved if God so loved us, we ought also to love one another." (John 4:20.)

Do we ever think and realize how often God forgives us, and what little we do in forgiving one another.

"For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt.6:14-15.)

We Need more love in our churches today to accomplish what God wants us to. As we see the world growing worse and worse without love or mercy for one another, it makes us feel more the need of cleansing our hearts of old grudges if there be such and fill them with love and forgiveness, for it isn't just the outward appearance that counts, but what we have inside.

"If a man says, I love God and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20.)

And so my dear readers, can we have love unless we

forgive? These two words are very closely connected. We must have them both in our churches and in our homes as well. No home is a Christian home without love and forgiveness.

I think it would be a great help to us and our churches if we would just examine our hearts and see if we have any old grudge of ill feeling toward any of our brethren.

Praise God for his tender mercy, love and forgiveness.

R. 5, Delta, Ohio.

THE TWO SACRIFICES

(By A. R. in The Living Way)

"They two went on together,"

The father and the son,
Unto the summit of a mount,
To sacrifice alone.

Upon the shoulders of the son
The altar wood was borne,
But heavier was the grief by which
The father's heart was torn.

"My father, for the sacrifice
Behold the fire and wood,
But where shall now be found the
lamb

To offer unto God?"

None but a father's heart can know
The anguish of that cup—
His son! His only son! 'Twas he
Who must be offered up.

With trembling hands he bound
with cords

The sacrifice in place;
Though heart-strings quivered, he
would trust

El Shaddai for His grace.
Then came the tender word of God,
"Slay not thy little one,
I know now that thou lovest Me,
Since thou wouldst give thy son."

The sons of men lay dying,
No ransom could they give,
There was none eye to pity,
There was no arm to save.

The father in His mighty love
Gave for us all he had.
"This is My Well-beloved," He said,
"Behold the Lamb of God."

"They two went on together,"
The Father and the Son,
Unto a place called Calvary,
To sacrifice alone.
Upon the shoulders of the One
A heavy Cross was borne,
But heavier was the Cross of Him
Who gave His only Son.

No lamb was in the thicket,
No arm outstretched to save;
But on the Cross the son of God
Died there that we might live.
We look into our Father's face
And cry, "O Holy One,
I know now how Thou lovest me,
Since Thou hast given Thy Son."

SWALLOW FALLS, MD.

Arrangements have been made for our series of meetings to begin July 13, closing with a Love Feast July 21. We invite the Brethren and Sisters to come and enjoy these meetings with us.

In the report of our last Love Feast, September 1933, a mistake was made which our Elder wishes to have corrected at this time. Bro. B. F. Lebo officiated instead of Elder D. S. Flohr.

Martha G. Folk,
Fort Hill, Pa.

And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell.

SUNDAY SCHOOL LESSONS

July	1—Acts	16:1-18.
July	8—Acts	16:19-40.
July	15—Acts	17:1-21.
July	22—Acts	17:22-34.
July	29—Acts	18:1-28.
Aug.	5—Acts	19:1-20.
Aug.	12—Acts	19:21-41.
Aug.	19—Acts	20:1-16.
Aug.	26—Acts	20:17-38.
Sept.	2—Acts	21:1-18.
Sept.	9—Acts	21:19-40.
Sept.	16—Acts	22:1-16.
Sept.	23—Acts	22:17-30.
Sept.	30—Acts	23:1-15.

PRIMARY SUNDAY SCHOOL LESSONS

July	1—God's Plagues on the Wicked Egyptians. Exod.	7:19, 10:23.
July	8—How God's Children Were Protected From the Last Plague. Exod.	12:1-50.
July	15—The Pillar of Cloud and the Pillar of Fire. Exod.	13:17; 14:9.
July	22—Crossing a Sea on Dry Land. Exod.	14:10-31.
July	29—God Provides Food in the Wilderness. Exod.	16:1-26.
Aug.	5—Moses Striking the Rock. Exod.	17:1-7.
Aug.	12—The Presence of God on a Mountain. Exod.	

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A. G. Fahnestock, Treasurer,	Brunnerville, Pennsylvania.

	19:16-25 and 20:18-23.
Aug. 19—	The Ten Commandments. Exod. 20:1-17.
Aug. 26—	Aaron and the Golden Calf. Exod. 32:1-24.
Sept. 2—	The Promised Land of Canaan. Num. 13:17-33.
Sept. 9—	Disobedient People Destroyed. Num. 16:1-4 and 23-35.
Sept. 16—	The Serpent of Brass. Num. 21:1-9.
Sept. 23—	The Death of Israel's Great Leader. Deut. 34:1-12.
Sept. 30—	Review of Lessons for the Quarter.

BIBLE MONITOR

VOL XII

July 15, 1934

No. 14

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CONSTRUCTIVE CHURCH WORK

In Romans 14, the apostle Paul speaks of various things that often cause strife and contention which hinders the work of the church, and then concludes with the declaration in verse 19, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." We might with profit consider this advice as we endeavor to carry on the work of the Master in our day of unrest.

From the language used it can be seen the apostle had in mind the peace and prosperity of Zion, and this should be uppermost in the mind of each one of us as we engage in church work. The reason for this is obvious, the salvation of souls is dependent upon it.

Although we may all have in mind the peace and prosperity of the church yet we may have different ideas or methods of attaining the desired end and thus have conflicting effort which would not be desirable. We would do well to heed the advice of the apostle in this matter and if we would have the church to be in peace, then "follow after the things that make for peace."

The inference is left here that some things we may do "make" for peace and others do not; this we all know to be true in our own experience. The "Peace" which we speak of, is the peace of God. There is a peace which is of this world which we have no reference to. Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be

troubled, neither let it be afraid." (John 14:27.)

The peace which concerns the church is that which comes through faith in, and obedience to the gospel. Even though we may accept the gospel and try to live as it teaches there is ever that danger of transgressions or violations and resultant offences, and we are told how to proceed in such cases to restore peace and keep the church pure. Too often in the past when troubles arose those involved did not proceed as the gospel teaches and much harm was done that might have been averted. In view of this fact it would be wise for us to exercise care along this line continually.

Kindness, m e e k n e s s, humility, preferring one another, makes for peace, begets love and edifies the church; whereas pride, selfishness, self-will, greed and such like generates hatred, jealousy, strife and contention and destroys all things good. There are some things we may do that may not of themselves be harmful but may have a tendency to lead to sinful things; it would be wise to deny ourselves such things. Then

again, we may do some things that may not be harmful to us, yet it might offend our brother; in such a case it would show the proper spirit to cease doing that which offends our brother. The apostle tells us, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (I Cor. 8:18.) Such conduct is constructive church work; may we abound more and more in these things which make for peace and the edification of the church.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." (Col. 3:12-15.)

For many are called, but few are chosen.

A SHORT BED AND A NARROW COVER

J. F. Britton

"For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." (Isa. 28:20.)

This text is a proverbial sentence, and is an allegory that illustrates and discloses the fallacy and absurdity of anyone conceiving an evil design for some selfish or carnal purpose; and not expect to suffer the penalty and the consequences.

The key that discloses and depicts the "short bed and narrow cover," of our text, is found recorded in the eleventh chapter of second Samuel; when King David lusted after the wife of Uriah the Hittite; and had Uriah put in the hottest battle, that he might be killed, so he could have Uriah's wife. "But the thing that David had done displeased the Lord." So we see that David's bed was too short, and his cover too narrow, to conceal his nefarious and licentious wickedness from those all-seeing eyes. "All things are

naked and opened unto the eyes of Him with whom we have to do." (Heb. 4:13.)

Therefore, it is true if ye sin against God, "Be sure your sin will find you out." (Num. 32:23.)

It is reasonable and amazing indeed, that in the very presence of knowledge and intelligence, that folks will presume that they can go counter to the emphatic commands of God, and not suffer the consequences. No wonder Paul admonishes, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7.)

In the 22nd chapter of Numbers there is another specified case. When the prophet, Balaam conceived in his heart, the thought that he could retain and maintain his integrity and loyalty to his God, and at the same time reach out his hand for those "Rewards of Divinations" he was confronted by the angel of the Lord, who said unto him, "Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me."

BIBLE MONITOR

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Therefore, by reason of the Prophet Balaam getting his foot badly smashed, and was harshly rebuked by the "dumb ass," for his foolhardiness; and severely reproofed by the "angel of the Lord," for his hypocrisy, Balaam was brought to realize, that his bed was too short, and his cover too narrow to conceal his disobeying of God's commands. Therefore we are again reminded of the solemn warning, "Be sure your sins will find you out."

And now let us consider a more serious case, which is revealed and described in the 7th chapter of Joshua.

When Achan, the son of Carmi, laid his covetous hands in secret, and "Took of the accursed thing; and the anger of the Lord was kindled against the Children of Israel."

Hence by reason of Achan's heinous sin, Israel suffered great distress, sorrow and the loss of many lives. Besides they were discomfited and humiliated in their effort to destroy the little town of "Ai."

And so the sequence shows that after much lamenting and agony of mind and heart it was ascertained that Israel had defiled themselves with sin, which had incurred the displeasure and the wrath of God upon them.

Now comes the solution and the remedy; though it was severe and painful, nevertheless, the will of the Lord was done. "And the Lord said unto Joshua, get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing; and have also stolen, and dissembled also, and they have put it even among

their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people and say, sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, there is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you." And so, when the trouble was located and found in Achan's tent: "Joshua said unto Achan, my son, give, I pray thee, glory to the Lord God of Israel, and make confession unto Him; and tell me now what thou hast done; hide it not from me. And Achan answered Joshua, and said, indeed I have sinned against the Lord God of Israel, and thus have I done: when I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and behold, they are

hid in the earth in the midst of my tent, and the silver under it."

So we see how, at last Achan's sin "found him out." His bed was too short, and his cover too narrow, to hide his sin from Him who knows the very secret thoughts of our hearts, "And is a discernor of the thoughts and intents of the heart," (Heb. 4:12) before they are expressed in words or action. But oh, alas, alas, how sad, while Achan paid the penalty with his life, his innocent children had to suffer death with him.

Other cases could be cited that would substantiate the subject under consideration; but these already cited will suffice to remind us of the awfulness, and the seriousness of compromising and affiliating with sin. Therefore, God speaking through Ezekiel said, "The soul that sinneth, it shall die." (Ez. 18:20.)

Hence it is only folly and preposterous for anyone to presume that they can devise and perpetrate some selfish, or sinful purpose; and not suffer the penalty and consequences. Therefore as Paul was reviewing

and rehearsing the eccentric history and life of Israel he said, "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, the people sat down to eat and drink, and rose up to play." (I Cor. 10:6-7.)

Therefore, how very, very important that each one of Christ's disciples should pray, "Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression." Amen.

Vienna, Va.

CHRISTIAN TRAITORS

Harry Van Dyke

What! Do we have traitors in the church to-day?

Some may ask, what is a traitor?

It is one who is guilty of treason or rebellion, or betrayal of his country to an enemy by breach of trust; or a deceiver.

When we are converted and make our vows to God

in the presence of the church, promising to abide by the scripture, to live a simple life and separate ourselves from the world, do we mean what we say, or is it just a form to go through to get our names on the church book? If this is all I fear we are traitors.

The apostle Paul in Romans 12:1-2, says, "I beseech you therefore brethren by the mercies of God to present your bodies a living sacrifice, holy acceptable to God which is your spiritual service: and be not fashioned according to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

When we make our vows we promise to do just what is written here by the apostle. If we look into these two verses we see a whole lot in them. First is a sacrifice of our bodies, our own selfish will, our whole being. A change of life, leave off the worldly things, fashionable dress, gold, jewels, and showy attire, picture shows, parties, dances, ball games, in fact we are to abstain from all

appearance of evil. (Thess. 5:22.) If we renew our minds these things will go, and go quick. But now suppose since we have made these promises we say, Oh, what is the use to do all this, I can live a good Christian life even if I do wear a finer suit with a lay down collar, or a finer dress with short sleeves, lace, ties, ribbons, and pins on it. Is this the truth? No indeed!

Do the soldiers of an army wear a uniform to show where they belong? You will say, of course they do. Then we who belong to the army of Christ should do the same thing. If we betray the trust that has been given us, we are surely traitors.

Jesus in Matt. 12:30 says, "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." Now honestly, if you have on a worldly suit or dress can you go out and talk about the simple life in Christ and have any influence on people of the world? I fear that rather you will just drive them away from Christ because they will say I can live that way out of the church. So you see you

are scattering, even though you may in pretense be trying to gather in. So there is a traitor again.

The one just spoken of is rebellious because he or she is not willing to live the plain simple life. Another may be willing to live the plain simple life and yet not willing to surrender their selfish will, but want their own way; against part of the scripture, therefore they are rebellious and scatter instead of gather in. We will not be looked on as traitors if we live what we profess, but if we say the truth and live something else we are looked on as such.

Why not line up with what the apostle Peter tells us in his first epistle, chapter 3, "Live a plain, quiet, peaceable life, then we can go out in the strength of the Holy Spirit to gather in souls for the Master."

R. 1, Box 1847,
Modesto, Calif.

A SEPARATE LIFE

L. I. Moss

This is a subject I used for a sermon at conference. I was limited in time and

did not get all said that should have been said. Then there are many who read the Monitor that were not at conference.

Our text was II Cor. 6:17-18. "Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you."

The preceding verse will tell us what to come out from. All unbelievers and all the world, and if we come out from among all unbelievers and the world we can be a separate people.

It is all right we should be a separate people in dress, in keeping from worldly amusements, and all such things, but I doubt if the apostle had in mind dress or some of these things when he wrote this text. With all our plain clothes, and never taking in the amusements of the world, are we a separate people when we mix in with movements of the day? Are we separate from the world if we yoke up with the NRA? Are we separate from the world if we mix with the corn and hog movement? Are we separate from the world if we help

carry into effect the wheat allotment? Or are we separate from the world if we meddle in the political movements of the day.

This text says, "Touch not the unclean thing." What can you find more unclean than some of these political issues. The things I have named are from the bottom unclean, even in the eyes of many people who make no profession.

The idea of getting pay for pigs never born, getting something for nothing, and the poor pay the tax. These things belong to the world but not to the Christian. I repeat the text says "touch not the unclean thing."

Then the 18th verse, God will be our father and will consider us His sons and daughters on conditions we keep ourselves separate. But if we mix with all these things we have no promise at all.

Just read Titus 2:11-15. Here we are to deny some things and then live soberly, righteously and Godly in this present world. Christ gave himself that he might purify unto himself a peculiar people.

I know if we keep out of some of these movements

of our day folks may scoff and look at us as peculiar, but it is far better to be scoffed at by the world and please God. I don't think we need wonder at some conditions in the world today in the light of the gospel.

I think it is time the Christian learns that Christian people cannot do every thing the world does. It is time we learn the Christians are in one kingdom and the world in another kingdom.

II Peter 2:9 is another text. We see again we are to be a peculiar people. I trust we may all be prompted to be a separate people. In dress, in abstaining from all amusements, in conversation, in conduct, and in mixing with all the new deal propositions that come along, some may call this a political article, but I mean it to be a gospel article against the corrupt political movements of the day.

McClave, Colo.

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

JONAH

B. F. Masterson

"What meanest thou, O sleeper? Arise, call upon thy God; if so be that God will think upon us, that we perish not." (Jonah 1:6.)

Some doubt the authenticity of the book of Jonah. If it were not authentic Christ would not have referred to it as a historical fact, "For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." (Matt. 12:40.) If the book of Jonah is a myth then the reply to scribes was a lie and Jesus an impostor. Someone of a higher education says, "It is not a question of historicity. (I failed to find the word in Webster's dictionary.) He further says the Bible contains history, parable, myth, fable, drama and other forms of literature and that the book of Jonah may be one of these other forms rather than history. Would I believe this I would bury my face in my hand and weep bitterly tears of regret for spending sixty-five

years in a service of which that book was my guide. I believe that such teaching is the work of Satan, and has a tendency to work on one's faith in the Bible.

I do not want to read anything nor hear anything that has a tendency to weaken my faith in the Bible. For I know that since faith in God and His word is the condition of salvation on man's part. The devil is after it, for he knows that if he could destroy my faith in God and His word he has won the battle.

Jonah was a servant of the Lord and a prophet. (II Kings 14:25.) Somewhere about eight hundred and sixty-two years before Christ this book was written.

God told Jonah to go to Nineveh, that great city of about six hundred thousand population, the metropolis of Assyria, and it was six hundred miles away, and anything but a pleasant journey through a desert country. To take a trip of six hundred miles in an auto on a boulevard would not seem much of a task, but to jog along on a camel's back on a desert trail in a hot climate would require

much of a missionary spirit, courage and enthusiasm to undertake the trip. Now really, should we censure Jonah so severely for trying to get out of making that long hot trip?

I wonder if some of us excuse ourselves of doing God's service because of its unpleasantness? Jonah was not only to go into that great city but he was to cry against these Gentile people that their wickedness was so great that it came up before God. It is so hard for a preacher to tell the people of their sins—he would much rather tell them smooth things. Of course, where they are installed into the ministry they are required to promise to preach the word. That promise included all of the word.

Our aged ministers would preach against adorning the body with gold and all manner of worldliness, were they not brave soldiers of the cross? And they were not paid for preaching it; their bread and butter did not depend upon what they preached. I wonder what Jonah received in hard cash for that trip?

At any rate Jonah did not

want to take the trip to Nineveh. He preferred to go the opposite direction. What contrary creatures we are—he would rather take a boatride down to Tarshish. Well it is pleasant to ride on the ocean when the sea is calm and the air is balmy, it is delightful. So it is with many of the church people of today; they will not go on the narrow way, they will take the opposite direction. It is so gratifying to the desires of the flesh. The parents sympathize with the children for wanting to frequent movies, dances and various places of amusements.

Jonah went the opposite direction to what God had ordered him to go. He went down to Joppa, paid his fare and took ship; so will they that take opposite direction to God's word—pay dearly for their fare.

Somehow, Jonah had an idea that if he would get out of his own country he would be out of God's sight, but the Lord caused a mighty tempest on the sea, so that the ship was like to be broken, it was so terrible that even the rugged sailors became afraid. There is nothing so frightful as a

great storm on the sea. The waves roll mountain high and carry the ship to the top of the wave and then dash it down into a trough many feet below. The storm of conviction is sure to overcome a sinner and is a terrible experience. Each sailor cried to his God and they brought their idols and cast them overboard, but the sea raged and seemed to say, "I do not want your idols. I want that disobedient man." Then they cast their merchandise overboard, but the tempest seemed to say I do not want that, I want that runaway. They were praying, but the one that should have been praying was down below in the bottom of the ship asleep. So are many of the children whose parents are praying for them, but they are below asleep in sin.

So the shipmaster came to him and said unto him, "What meanest thou, O sleeper? Arise, call upon thy God if so be that God will think upon us, that we perish not."

The crew concluded that there must be a sinner on board and decided to cast lots—that must have been an interesting time—the

lot fell upon Jonah, then they asked a lot of questions that must have been embarrassing to Jonah. Among other questions they asked him, "What is thine occupation?" That must have struck deep, a preacher being caught in such a predicament.

"If the righteous scarcely be saved, where shall the ungodly and sinner appear." One cannot hide from the eyes of God, "Thou God seest me." "Whither shall I flee from Thy presence? If I ascend up into heaven Thou art there, if I make my bed in hell, behold Thou art there." Jonah makes a confession and an unconditional surrender, "take me up and cast me forth into the sea, so shall the sea be calm unto you, for I know that for my sake this great tempest is upon you." And they did so, and there was a great calm.

I wonder what his thoughts were as he went down into the deep? Self-condemnation, no doubt. Like a sinner under conviction, he makes an unconditional surrender to God, casts self overboard, and there is a great calm, sweet peace. "My peace I

give unto you, not as the world giveth, give I unto you, but as long as the old man struggles in selfrighteousness he cannot be saved."

A man fell over board, the sailor stood by watching him as he struggled, but made no effort to rescue him. The wife pleaded with him to rescue her husband, but he waited until he came up to the surface the third time, then he rescued him. If he would have made an effort to rescue him before he ceased to struggle he would have pulled the rescuer down with him, but when his strength was gone he was easy to manage. So the person under conviction, as long as he struggles with excuses and self-justification he cannot be saved. But, if like Jonah, I am the man, cast me overboard, the old sinner, then there is deliverance at hand.

Now the Lord had prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights.

God in His own mysterious way delivered Jonah through the means of a fish, so the child of God has been

delivered from sin through the new birth. As Jonah came out of his experience a changed man, ready and willing to do God's bidding, so the child of God came through the new birth a new creation in Christ Jesus, willing and ready to do His commandments as Jonah was in the fish's belly, so death has the sinner in his grip. "The wages of sin is death." And as Jesus was three days and three nights in the heart of the earth, the monster death had to spue Him out (in the resurrection.)

Wherein is the type? The fish swims back into the deep and Jonah meditates on his experiences and rejoices in his miraculous deliverance, just like a saved sinner in his regeneration ready and willing to do God's command.

1250 E. 3rd St.
Long Beach, Calif.

OBITUARY

Lafayette Conrad, son of David and Lucinda Conrad, was born May 6, 1860 in Hocking county, Ohio, and departed this life in Union City, Ind., June 15, 1934, aged 74 years, 1 month and 9 days.

When about 16 years of age he moved with his mother, brothers

and sisters and settled on the farm near Elroy, Ohio, where he spent most of his active life.

He was united in marriage to Ella Sullenbarger on February 28, 1892. To this union were born five children, two of whom preceded him in death in infancy.

He was a member of the Dunkard Brethren church to which he remained faithful until death.

He was of a pleasant disposition and remained so until the end in spite of his suffering. He cheerfully looked forward to the time when he could be called to his eternal home.

He leaves to mourn his departure his widow, three children, Ray of Clare, Mich., George of Detroit, Mich., and Mrs. Gordon Johnson of Geneva, Fla., one sister, three brothers and six grandchildren besides a host of other relatives and friends who are numbered by his acquaintances.

Though we mourn his departure we are sustained by the hope we have in Christ Jesus.

Funeral services were conducted from the Church of The Brethren Sunday, June 17, conducted by Eld. Bro. Abraham Miller and Rev. Erbaugh.

Sister Pearl Troutwine,
R. 1, Arcanum, Ohio.

OBITUARY

Richard A. Leatherman, born September 29, 1856, departed this life December 27, 1933, at his home near Burlington, W. Va., aged 77 years, 2 months and 27 days.

His sickness and death was due to heart trouble, he had been in failing health for two years.

He was the son of Abraham and

Rebecca Leatherman. To this union were born ten children, three died in infancy, and two young brothers survive.

He was married to Ida C. Rotruch of Martin, W. Va. To this union were born five sons and three daughters: Minor E. Leatherman of Antioch, W. Va., Joseph M. Leatherman of Burlington, W. Va., Mrs. Iva M. Likins of Antioch, W. Va., Thomas A. Leatherman, Mrs. Lillie E. Likins, and Archie E. Leatherman of Burlington, W. Va., and Ernest B. Leatherman of Mt. Airy. Mary S. Leatherman died in infancy.

He joined the Church of The Brethren when he was 20 years old and lived a devoted Christian life. When the Dunkard Brethren church organized he placed his membership with them as he wanted to live a more consistent Christian life.

Funeral service in the Poplar church house conducted by Bro. J. L. Myers of Loganville, Pa. Interment in the Knobley cemetery.

While bowing in submission to the will of God we do hereby express our deep sorrow and record our deep love and appreciation for his faithfulness and sincerity.

It is lonely since he left us; we have lost a jewel rare, the chair is vacant here at home, God called him from this world of toil and pain to that bright eternal home where that city shines so fair. Sweet memories will linger forever. Our loving remembrance of you.

By his Children.

SUGGESTIONS TO YOUNG CHRISTIANS

1. Trust the Lord fully. He is

able to keep you.

2. Read the Bible daily as God's message to you.
3. Keep a daily tryst with God, as you would your lover.
4. Speak to some one daily and helpfully about your Master.
5. Attempt difficult tasks for God. There is joy to the work.
6. Be happy in the Lord. The devil cannot harm a joyful Christian.
7. Declare your allegiance to Christ openly. It will give added strength.
8. Do something for the aged, helpless or poor. This sweetens soul and character.
9. Cultivate the consciousness of God's presence. He is your strength and life.
10. Live in the light of heaven. Press toward that goal. The best is yet to come.

—Selected.

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NEWS ITEMS

* * * * *

PLAIN VIEW

We, the members of the Plain View congregation met in our regular quarterly council June 14th with our Elder Bro. Lawrence Kreider presiding. Not much business came before the meeting but we had a very pleasant council.

Our Elder in his remarks told of hearing someone say, "We may put on our own shoes in the morning, but we do not know who will take them off." This is one way of telling of the uncertainty of life; so it behooves each and every one of us to be careful how we live so as to be ready for our heavenly home when the call comes, which

our Savior said He would prepare for His faithful children.

Sister Liretta Brower,
R. 1, New Lebanon, Ohio.

LOWER YORK COUNTY, PA.

We, the Lower York county congregation, held our love feast May 27th, with a very good attendance. Many neighbors and friends, Brethren and Sisters of neighboring congregations with their friends spent the day with us. Our local members were all able to attend this service. About 120 Brethren and Sisters surrounded the Lord's tables.

There were eight ministers from adjoining congregations with us and took active part in the services, they were as follows: Elders L. B. Flohr, J. A. Miller, T. C. Ecker, A. G. Fahnestock and A. B. Rice.

Ministers A. D. Gibble, B. F. Lebo and Bro. Smith conducted the opening devotion, song 401, scripture 32nd Psalm and led in the opening prayer.

Bro. L. B. Flohr preached the first sermon, read 10th chapter of I Cor., text 12th verse and in connection 31st verse. Bro. A. G. Fahnestock followed and with song 500 called to prayer and Bro. J. A. Miller led in prayer and song 683 and then closed for the noon hour.

At 1:45 o'clock we again opened with a spiritual song service and at 2 o'clock Bro. A. D. Gibble conducted the opening devotion. Bro. L. B. Flohr suggested to sing "The Old Time Religion," after which Bro. Gibble read Matt. 7:21-29 and led in prayer; song 201. Bro. Jacob A. Miller preached first. Text from John 8:12-20, and his

theme was mostly based on Light, Life, Love. Song 362. Bro. Paul Smith read I Cor. 11. Bro. A. B. Rice preached first on self examination and followed by Bro. T. C. Ecker and called to prayer in which we had a few audible prayers.

At 6:30 o'clock we again had song while members gathered around the Lord's tables and Eld. L. B. Flohr officiated, others assisting in the various activities of the evening, and so we again enjoyed a fine spiritual service and may God bless us all.

Chas. H. Ness, Cor.

PLEVNA, IND.

We, the Dunkard Brethren of the Plevna congregation, met in council on Saturday afternoon, June 16. Services were opened by Bro. Koonen, who read Eph. 4, which exhorts us to unity, holiness and forgiveness. We were led in prayer by Bro. Peter Lorenz, after which Bro. J. P. Robbins, our Elder, took charge of the meeting.

One brother was received by letter.

Bro. Robbins has consented to be with us in a two weeks' revival meeting, beginning on Saturday evening, September 15th. To these meetings everyone is cordially invited.

We ask an interest in the prayers of God's people, in behalf of these meetings that precious souls may be brought to Christ.

May the Lord help us all to be faithful.

Sister Sylvia Parker,
Kokomo, Ind.

**MODERN CHURCH
TRENDS****The Drift Worldward
No. 12****B. E. Breshears**

It should perhaps be again stated that the purpose of this series of articles is to point out the trend of the churches toward worldliness, evolution and modernism. In a general way attention has been called to some of the extremes of worldliness which have been reached, and some of the causes leading up to these conditions. The other subjects have only been touched upon. These evils seem to be much related in their effects, and those who become more or less callous as to one, will perhaps show indifference and unconcern as to the others.

It is believed that the Church of The Brethren has been too much influenced by the methods and the thinking of the surrounding denominations. Because of this, worldliness has come into the church. Now if the church is led to follow these other denominations

into evolution and modernism as she has followed them in worldly tendencies my candid belief is that she will be hopelessly ensnared and stranded, and her candlestick will be removed. Hope that this may be averted lies with those who will stand against these evils. It is a peculiar situation and but little understood by the average member. It has been thus in the other churches. Perhaps many who have gradually become more or less lax as to worldliness in the church would stand against the liberalism in these other directions if they fully understood the dangerous trend of this liberalism and the foothold it is gaining.

It is high time that the conservative ministers and members should wake up to the fact that influential leaders are adrift as to these dangerous trends. As they are fully reconciled to the worldliness in the church and have shown that they will not stand against it, so it becomes more and more evident that they will not stand against the delusions and false teachings of those who are ensnared in the evolutionary and

modernistic doctrines which are spreading like a dark cloud over the religious world.

It is fully believed that the membership as a whole is sound as to the fundamental teachings of the scriptures; but there is so much cunning evasion upon the part of those who are adrift, that they will not reveal where they stand. They are willing that others shall remain orthodox rather than provoke opposition to any new views against the commonly accepted teaching. Hence Absalom like they seek to conceal that they are no longer in the faith of the scriptures.

Let those who are more or less reconciled to worldliness in the church, and are beginning to believe it is of no use to be so particular, as to these things, have a care that these same leaders who have opened the door for worldliness will not also lead them into these other hazardous doctrines. Laxness in one particular is apt to reveal a man's attitude in these other matters. For this reason they are here mentioned together.

But it is a fact that the

church is departing from the faith of our fathers, and from the spirit of humility and simplicity in worship which was a part of their teaching and practice?

I can see no virtue in evading and ignoring this question. We have drifted into worldliness. How far many of us do not know. It is with a feeling of regret and sadness that we have to admit how far we do know that we have gone in this direction. The doctrines and principles which have been handed down to us for two centuries, and which have kept a clearly marked distinction between the church and the world, and the worldliness of other churches, has been emphasized less and less, and esteemed less and less as the years have gone by. The membership gradually falling in line, many of the church leaders have ceased their efforts to uphold the former teaching and practice. The plea of nonconformity, separateness from the world, the simple life in appearance and in worship has become a dead letter.

In some places, as a veteran minister has said, nothing is left but the name,

and that has become a joke. Some even talk of the progress now being made since the church is not hampered by these teachings. Any true christian can readily see that it is not desirable progress.

To a great extent the wall which has separated between the church and the world has been removed. People going to some of the churches of the formerly humble Dunker people find glaring evidence of superfluity, extravagance, vanity and pride. In some of them are found not only organs, pianos, violins, even pipe-organs, but also orchestras and choirs of fashionably dressed people, the women with bobbed hair and expensive waves showing off their vanity. In some places members not only wear gold and costly array, but there are those who go to the communion table with glittering jewels. Some of the churches have entertainments, socials, banquets, chicken dinners, pot-luck suppers, bazaars, rummage sales and such like in the churches. Movies are sometimes brought into the services.

I have a printed program

of a series of services held in the Laverne church of Laverne, California. These lasted seven days and had listed one dinner, one supper and four banquets. The last banquet was served at \$25.00 per plate. This congregation "has a fashionable church which cost more than \$100,000. The men and women in the choir have black robes. The women wear black turbans."

From a letter written in January 1931, I gather this as to the church at Long Beach, Cal. The pastor is paid practically \$4,000 per year including amount allowed for auto expenses and rent. The choir leader and the pianist, both ladies, are paid \$50.00 and \$45.00 per month respectively. Neither of these are members of the church. One violin, sometimes two are used on special occasions. "The ladies of the choir dress in black robes trimmed in white. There is not one sister in the choir has a prayer covering. Gold rings and even diamonds are in evidence." The audience neither kneel nor stand during prayer. "There is no restraint as to

dress." Important questions for church meetings are not decided by a vote of the members. A "Board of Reference" consisting of twelve members decide such questions instead of the church meetings.

"The Laymen's Brotherhood has a banquet in the basement of the church once a month, which does not lack for fun. Fifty cents admission. Speakers from other denominations, Jewish Rabbis, etc., are invited to address these meetings."

"When I think they have gone the full length something new turns up."

"There is no telling what they would do if they had more money." "They have so fortified themselves against complaints that it is impossible to do anything against the current."

Dr. Kurtz was pastor and elder of this church. Some years ago, when asked as to his attitude toward some such conditions at McPherson, Kans., he replied, "I am neither pastor nor elder and I am not responsible for such things."

It is plain to be seen that somebody is responsible. In the coming day of accounts, who will it be? Every min-

ister and every member who will not throw the weight of his influence against these or any other evils of which he is aware, I fear may be called to account for such misdirected influence.

As we look back a few years, we have to wonder how such conditions came about. We have to wonder where it will lead to. Will such things glorify God, or help in the saving of souls? should we all fall in line and encourage such? Should our attitude be shaped by the wishes of men and women, or should the esteem of men, position, or temporal benefit be guiding factors in our deciding as to how we should regard all such things? Did those eight consecrated souls in Germany have a church of this sort in mind, when through prayer and study of the scripture they finally decided to launch a new church organization?

Omak, Wash.

Editor's Note: Lest there be misunderstandings we state as follows: B. E. Breshears, the author of "Modern Church Trends" is a member of The Church of The Brethren and thus is justified in exposing and condemning the evil conditions he has been pointing

out in his own denomination. We have printed this series of articles feeling it might clarify the church situation in the minds of some of our readers.

It is these conditions of which he speaks that brought the Dunkard Brethren organization into existence. We could not conscientiously fellowship these deplorable practices which are an open violation of gospel teachings which were, and are, not only tolerated but instigated and encouraged by an "apostatized leadership." For years great effort was put forth to awaken the loyal membership to the facts and bring about a reform and a return to former standards, but because of the sly and crafty deceptions of those who were the leaders in this transition, which was nothing but the abandonment of the original Dunker faith and the adoption of the teachings of the "modernists," nothing could be accomplished.

In view of this, the only recourse for those who wished to maintain the original faith, was to reorganize, re-establish the former practices and refuse to tolerate the innovations and departures or recognize those as members of the church who did accept and tolerate them.

By so doing we have been able to maintain our integrity and continue the faith as in former years. Since this separation the worldly minded leaders with their following have rushed on into worldliness of all kinds with greater abandonment than ever.

When this condition developed and the division took place many good loyal members were undecided as to which side to take the stand

with. Many are still undecided and to our sorrow are apparently unconsciously, gradually drifting with the tide toward the world.

It is high time that all those who see these conditions that Bro. Breshears points out, should take the stand with the Dunkard Brethren and labor for the continuation of the true Dunker faith lest they be "hardened through the deceitfulness of sin," renounce their baptismal vows and thus "crucify to themselves the Son of God afresh" to their sorrow and destruction.

The following article was selected from a secular paper by W. J. VanDyke and we think it can be given space in the Monitor with profit to our readers. Does it pay to be a Dunkard?—Editor.

FAIR PLAY SO RARE

Pegler Says Most Persons Consider Dunkards "Queer."

If the Whole World Suddenly Adopted President Roosevelt's Prescribed Creed Things Would Be Different

By Westbrook Pegler
New York, Feb. 15.—It would be nice if all the people would heed Mr. Roosevelt's recent reminder to the students of Emory university in Atlanta that fair play and the square

deal would solve most of the problems of the country, because then larceny and greed would cease to be and people would leave their doors unlocked. Presumably, too, a man would quit earning money as soon as his conscience told him that he had his fair share, which, on a per capita basis, would be \$150 or some such figure. You can find the exact amount in some book.

The trouble is, however, that people have so long been trained to do the best they can for themselves and to assume that anything which they do not nail down will be taken from them, that the terms fair play and square deal have assumed a funny meaning, comparable to that of the term sportsmanship as it is used in connection with heavyweight championship prize fights. I always found such sportsmen very cynical and inclined to smirk and sneer when they spoke of the idea of sportsmanship. I have noticed a similar attitude among practical lawyers around the courts toward the word justice and it is my feeling, victim that I am of environment, that if in buying a house or a plot of

land from another man I should say, "Never mind the warranty; your word is good enough for me," he might take an unfair advantage of my trust and do me a great wrong.

Dunkards "Queer People"

I encountered some persons in Norfolk, Va., last winter, though, who were said to live by the idea which Mr. Roosevelt proposed and to find great happiness under this plan. They were called Dunkards and were of Dutch origin, I believe. The other men in the market spoke highly of them and showed them great respect, but the ideas of fair play and the square deal were so unlike the principles of the non-Dunkards, who were American business men of the average kind, that they regarded the Dunkards as queer people.

"They have their colony of farms," said my friend and guide, who owned a big store in the Norfolk market, "and they live together in this group not only for religious and social reasons, but for protection.

"I do not mean," he added, "that there is any

hostility to them which makes it necessary for them to band together to resist violence. It is merely that if a Dunkard, with his strict business morals and his scrupulous honesty, were to try to go it alone in a world of average people he would soon lose everything he had. He couldn't compete against the accepted methods of business because he would be strictly square in all his dealings and would assume that everyone would treat him the same way.

They Shun Extravagance

"Together, they can do business on even terms. One Dunkard doesn't cheat or steal from another and they take no such elaborate precautions against larceny in their dealings among themselves as other people do. The other people who have dealings with the Dunkards know that they can be trusted to the penny, not only because they are honest people, but also because they do not go in for extravagance and therefore aren't likely to run up debts beyond their prospects.

"Now and again a Dunkard does go wrong, of

course. They had a fellow who went wrong some time ago and left town owing money here and there. The Dunkards considered his debts to be their debts and went around inquiring until they got them all together. Then they paid them all off and announced that hereafter he was on his own and not one of them.

"They are a strange lot," my friend said of the colony of people who were living according to the rule of conduct which Mr. Roosevelt prescribed as a cure for most of the ills of the U. S. A.

DISTRICT MEETING NOTICE

District meeting, First district will be held in the Mechanicsburg congregation, Mechanicsburg, 9 miles southwest of Harrisburg, Pa. The Elders' body will convene at 10 a. m., August 8th. There will be preaching in the morning and afternoon by the ministering brethren present. At 7:30 p. m. Bro. Oscar Mathias of Bethel congregation will deliver a sermon, followed by the organization meeting at 8:30.

Open conference proper convenes at 9 a. m., August 9th. Delegates are urged to appear before the credentials committee before the organization meeting and be passed upon before being seated.

All those expecting to attend should notify Eld. Jacob A. Miller,

Mechanicsburg, Pa., R. F. D., in order that arrangements might be made for them. Ord L. Strayer, District Clerk.

IMPORTANCE OF UNITY

Katie M. Myers

(Jno. 17.) As Jesus was given authority over all flesh, He was trying very hard to get His chosen disciples to realize that the Father, Son and Holy Spirit were one, and as they also should be one in mind and purpose.

(Jno. 17:20) "Neither for these only do I pray but for them that believe on Me through their words."

How very loving and unselfish, Jesus wants His children to have the glory that the Father had given Him and in order to have that glory means a surrendered life as Jesus says, "If ye love Me ye will keep My commandments, if we are not of the world we must be sanctified in the truth. (Jno. 17:17.)

Jesus' word is truth and there is a work for us to do as the Father sent Jesus in the world, so Jesus sends us into the world to be a witness and light to those in darkness, or those that are

of the world, and thus glorify our Heavenly Father.

(Jno. 17:23) "I in them and Thou in Me that they may be perfect into one, that the world may know that Thou didst send Me, and lovest them, even as Thou lovest Me." Sometimes we think we are very strong as Peter thought, "though all forsake Thee yet will not I."

(Matt. 26:35) "Even if I must die with Thee, yet will I not deny Thee."

May we watch and pray and be constantly on our guard and not forget that our citizenship is in heaven and in an unguarded moment deny our Savior, who has brought this wonderful plan of salvation at a wonderful cost, we as messengers of the cross of Christ must witness for Him.

Sterling, Ill.

The best things are nearest; breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you.—Anon.

He that hath ears to hear, let him hear.

Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

SUNDAY SCHOOL LESSONS

- July 1—Acts 16:1-18.
 July 8—Acts 16:19-40.
 July 15—Acts 17:1-21.
 July 22—Acts 17:22-34.
 July 29—Acts 18:1-28.
 Aug. 5—Acts 19:1-20.
 Aug. 12—Acts 19:21-41.
 Aug. 19—Acts 20:1-16.
 Aug. 26—Acts 20:17-38.
 Sept. 2—Acts 21:1-18.
 Sept. 9—Acts 21:19-40.
 Sept. 16—Acts 22:1-16.
 Sept. 23—Acts 22:17-30.
 Sept. 30—Acts 23:1-15.

PRIMARY SUNDAY SCHOOL LESSONS

- July 1—God's Plagues on the Wicked Egyptians. Exod. 7:19, 10:23.
 July 8—How God's Children Were Protected From the Last Plague. Exod. 12:1-50.
 July 15—The Pillar of Cloud and the Pillar of Fire. Exod. 13:17; 14:9.
 July 22—Crossing a Sea on Dry Land. Exod. 14:10-31.
 July 29—God Provides Food in the Wilderness. Exod. 16:1-26.
 Aug. 5—Moses Striking the Rock. Exod. 17:1-7.
 Aug. 12—The Presence of God on a Mountain. Exod.

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 Aug. 19—The Ten Commandments. Exod. 20:1-17.
 Aug. 26—Aaron and the Golden Calf. Exod. 32:1-24.
 Sept. 2—The Promised Land of Canaan. Num. 13:17-33.
 Sept. 9—Disobedient People Destroyed. Num. 16:1-4 and 23-35.
 Sept. 16—The Serpent of Brass. Num. 21:1-9.
 Sept. 23—The Death of Israel's Great Leader. Deut. 34:1-12.
 Sept. 30—Review of Lessons for the Quarter.

BIBLE MONITOR

VOL XII

August 1, 1934

No. 15

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

EDIFYING ONE ANOTHER

If we are concerned about the welfare of the church we should be concerned about the welfare of one another, for the church is what we as members make it. If we would have the church to be in peace, then we should seek to be at peace one with another. If we would have the church to be pure, and unspotted from the world, we should strive for purity and nonconformity in our own lives and in the lives of one another. If we would have the church move out with greater zeal and vigor in this great work of soul saving and witnessing for Christ, there must be a moving out on the part of each of us in these matters. If we would have the church to grow stronger so as to better withstand the wiles

of the evil one in these troublous days we should grow in grace and knowledge of the truth and endeavor to strengthen one another. In so doing the church will become a greater power and influence in the world.

We are told to "follow after" the things wherewith one may edify another. This we believe to be the proper course to take if we wish to see the church grow and prosper. When we speak of "edification" we have in mind the building up or strengthening of the church, and this can be accomplished by strengthening or building one another up. To attain the desired end our efforts must be directed in the proper channel. We should follow after or pursue the things that edify rather than destroy, and even then much depends

upon the example we set, the attitude we take, and the the spirit we manifest. These things should be given due consideration if success is to be ours.

What are these "things" wherewith one may edify another? In answer to this refer to Acts 20:32, "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

In this passage we are assured that the "word of His grace" (the Gospel) is able to build us up. This then, is the instrument of edification. It is through the Gospel that we become partakers of spiritual life and if this spiritual life is to subsist it must be supplied with spiritual food. Jesus said, "I am the living bread which came down from heaven," and again, "The words that I speak unto you, they are spirit, and they are life." Thus, if we would edify one another we should continually remind one another of the "things" which are revealed and delivered unto us in the gospel of

Christ, the commandments, statutes and ordinances of the Lord of Hosts, the things which are so essential for our well being here and in the world to come.

In our public worship services it is the Gospel that should be read, studied and preached. In our private conversations it is the Gospel that should be uppermost, topics are given in it suitable for all occasions. In our home life it is the Gospel that should be read, discussed, taught and lived, that the home might be the sacred place that it should be. The Gospel alone is able to build us up and give us an inheritance among them that are sanctified.

May we each make the Gospel a matter of daily study and meditation that we may have greater knowledge of it, and may a greater knowledge lead to a greater faith and a greater faith lead to a fuller obedience, "Till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:13.)

THE CHURCH OF CHRIST

J. H. Beer

The Church a religious assembly selected and called out of the world by the doctrine of the gospel, to worship the true God in Christ, (Rom. 1:1. I Cor. 1:1-2), according to His word. (Rev. 2:7) "He that hath an ear, let him hear what the spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

Christ is the head of the body, the church. (Col. 1:18. Eph. 5:23-25) Christ loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word. (Acts 2:38-39, Mark 16:16.)

Do you love the church of Christ? (John 14:14) Jesus says if ye love me keep my commandments. I often hear people use this expression, my church and say, I believe Christ teaches feet washing and it should be observed but my church does not practice it, (John 13:1-15) therefore I do not observe it. It is your duty

to unite with a body of people that does obey the gospel of Christ, the excuse given because "my church" does not observe it discloses one of two things, it is either not Christ's church, or they are not obeying the gospel of Christ.

Self denial is essential to salvation. (Mark 8:34) "And when he had called the people unto Him with His disciples also, He said unto them, whosoever will come after me, let him deny himself, and take up his cross, and follow me."

There must be denial of self to secure salvation, (self denial signifies) a giving up of our desires and habits that are contrary to and in opposition to the gospel of Christ.

When Christ calls for his bride (the church) He wants to present her to Himself a glorious church, not having spot or wrinkle, or any such thing but that it should be holy and without blemish. That will require a clean upright spirit-filled life. To rely only upon church membership for salvation will prove disastrous; the Christian life must be lived, for we are his workmanship, created in

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Christ Jesus unto good works, which God hath before ordained that we should walk in them.

As ye have received Christ so walk in Him. (Col. 2:6. Rom. 6:4.) "For many walk, of whom I have often, and now tell you weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things." (Phil. 3:18-19.)

(Making a God out of their belly.) This present day banqueting and social feasting in the house of God composed of all classes of

people, church members and persons who make no profession, is making a God out of their bellies, and an act of idolatry. (I Peter 4:1-5.)

Dear reader do not defile the church of Christ with unholy vanities.

Denton, Md.

THE FINAL WORD

Grant Mahan

When we hear a statement made we like to know what authority is back of it. To the Jews, Moses was the final authority; if Moses said a certain thing, that ended all controversy. And the majority of the Jewish nations still cling to the same authority. They had been convinced that Moses spoke the words of God. It is well to know authority, to be certain that it is dependable, and then to hold to it through evil report and good report. But it is better to be sure that our authority still is the highest before we stake too much on it, for one authority often supersedes another.

The Jews had been told that a new covenant would be given to them; but they could not believe, or rather they would not believe, that

the law of Moses would pass away and a new law be given to them and to the whole world. So they refused to hear the new giver of law; they opposed Him, misused Him, and finally brought about His death. And then they persecuted His followers. Jesus prayed that they should be forgiven, for they knew not what they were doing. Peter said they did it ignorantly. Paul spoke of them as being blind.

The former law of the Lord given to the Jews was not intended for all time; it was to vanish away and be replaced by a new and better law, a law that would last not merely for the age of our present world, but would be the standard of judgment for mankind before the judgment bar of God. Jesus made that plain when He said that His word would judge us in the last day. His law is the only law that is of vital importance. It has to do, not merely with our manner of living in this world; our reception of it and obedience to it decide what our life shall be in the great hereafter. His words are spirit and they are life; receiving

and obeying them, we partake of His Spirit and His life; rejecting them, we shall not share with Him the blessed conditions of the eternal hereafter. He made it very plain to all who will read and think.

His word is the final word: it settles all controversy. We must meet it, for every man must come up for judgment, and the words which He spoke while on earth will decide all cases. There will be no postponement, there will be no appeal from the law as given; there will be no appeal to a higher, a supreme, court, for His court is the highest in the universe, and there will be no reviewing of the cases that come up for decision. There will be no writs of error, for there will be no errors in the decisions of that highest court of the last day.

We believe, we must believe, that all this is true in respect of the law of Christ; and yet how many there are in the churches who will not obey what He said. The number of those who think they know better seems to be on the increase; it is certain that from the pulpits of the land we do not get the

same message that He preached and that He commissioned His apostles to preach to a world lost in sin. So we have on one hand the word of man as to what is necessary to salvation, and on the other we have the word of God. And we are choosing each day; sometimes we incline to the word of man and sometimes to the word of God, but we cannot get anywhere in that way; we must be God's people or the people of the world; there is no middle ground.

We need to consider earnestly each day where we stand and whom we are serving; for we cannot serve two masters; we can not serve God one day of the week and mammon the other six days. A great host of people is trying to do that, but their efforts will be in vain. We cannot serve God and mammon. We are bound to love one more than the other, and his we are whom we obey.

Let us not forget at any time that Jesus spoke the final word as to what we must do to be saved. There is no use trying to find a better way—there is none.

Homestead, Fla.

THE PARABLE OF THE UNJUST JUDGE

J. F. Britton

The parable of the unjust judge in Luke 18, is generally used, and understood to teach persistency and importunity in prayer.

The writer feels the idea is far-fetched, and is not what Jesus meant to teach in that parable. The lesson of the parable, to us, is not how much persistency and importunity we should use in prayer, but rather the place or court to which we should present our petitions.

The woman appealed to an unjust judge. It was a long, hard struggle before she got the petition she desired. The Lord, it would seem, attempted by this parable, to teach us to make our petitions to Him.

The way to the answer of a petition by the throne of God is much nearer and easier than by the way of court of some unjust judge or corrupt legislature. In this parable the difficulties of a woman in gaining a point at the court of an unjust judge, are contrasted with the ease with which God's elect, gain their point

at the court of heaven.

When our Lord had related the parable, He says by way of application or interpretation: "Hear what the unjust judge saith." As much as to say, "My little children, isn't the course of the poor widow a hard way to get an answer to a petition? Let me show you a better way. Make your petitions to My Father; for shall He not avenge His own elect which cry day and night unto Him? I tell you that He will avenge them speedily."

My reader is aware, I presume, that in the Bible terminology, the church is quite frequently represented as a woman. Now let the woman of this parable stand for the church; and what a striking picture it is of the church of today. Oh, the petitions upon petitions the church is sending to congress and the state legislatures, to be avenged of the adversaries, by reasons of certain wrongs and machinations imposed upon them. And what a dreadfully hard and disappointing road it is to the end sought. And all the while these petitions are flooding these courts of un-

just judges; it seems to the writer that I can almost see our Lord, in some lonely isolated spot, with pierced feet, and outstretched bleeding hands, crying to His people, "My dear children, hear what these unjust judges and corrupt legislatures are saying. See how determined they are to keep you from the answer to your petitions. Why go to them? Will not God avenge His own elect? Why not go to Him? I tell you, He will avenge you speedily."

We go to the courts of the world powers, and beg them to open their doors to our missionaries. There is a better and nearer way to get this accomplished. "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Pet. 2:8.)

It should be noted, that during the Armenian massacres, some one interrupted Mr. Moody in one of his services, saying: "Mr. Moody, I want to ask permission to present a petition; and to ask the people to sign it. The petition is to be sent to the president of the United States, asking

him to take some action which may stop this dreadful and awful slaughter of innocent people." The man who made the request was of considerable prominence and many a leader would have yielded to his entreaty; but Mr. Moody was always true to his convictions, so he said, "My friend, I have a better plan than yours. I always believe in approaching any difficulty by the way of the throne of God. Will someone lead us in prayer?" There was no petition presented. Everybody was satisfied that Mr. Moody had the better way.

Let us also consider the wonderful reformation, worked through, what is known as the dark ages, and led by Martin Luther and others; as far as we know, there were no petitions sent to the unjust judges, nor any entreaties presented to the corrupt courts, as they existed in those days; but the leaders with the people wrestled mightily and persistently, before "Him, whose eyes are ever over the righteous, and whose ears are open to their cries." And not withstanding, that the Prince of the Power of this world, had almost obliterated Christianity. The Lord who said, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." (Zach. 4:6.)

And so the persecutions were over-ruled and stopped. Christianity was restored; so as the true worshipers could worship God in spirit and in truth, under their "own fig tree and vine." Therefore it stands to reason, and is logical that the only solution and remedy for the church, is at the throne of Grace, and as our country is in a distressing turmoil, under the threatening powers of anarchy and desperation; and the church in the very throes of apostasy and ungodliness, it behooves all lovers of truth, holiness and righteousness to spend much time on their knees in earnest supplication and prayer to God. So that He will avenge His elect; and that His church may continue to worship Him in Spirit and in truth. Amen.

Vienna, Va.

THINGS WORTH WHILE

Ida M. Helm.

"And they shall be Mine, saith the Lord of hosts, in

that day, when I make up my jewels." (Mal. 3:17.)

A tired, discouraged one said, "Life is so full of trials and troubles and afflictions and disappointments that it seems to me it is hardly worth the living." "Ah," replied his friend, "if one cares not for the things of God, or if he is luke warm in his love for Christ, and gives half-hearted service to the One who loves us and gave Himself to die that we might live the assertion is true that life is hardly worth the living. If we make the things of this world our goal, if we are greedy and grasping after money and worldly possessions, and fun and worldly honor and popularity and position or pleasure, or fashion decrees—things that perish with the using, we need not be surprised if they load us with burdens of disappointment, sorrow and heart ache. We will find that all is vanity and vexation of spirit, and that life is hardly worth the living."

But listen! Jesus' Command to each one of us is, "Love not the world, neither the things that are in the world. If any man love the

world, the love of the Father is not in him. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (I John 2:15, 17.)

Notice. He that doeth the will of God abideth forever. So we find that life has a deep and eternal meaning for us.

Let us hear Ecclesiastes 12:13:14 for the true aim of life. "Fear God and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

(Matt. 20:27-28) Jesus says, "Whosoever will be chief among you, let him be your servant. Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." The same trust and obedience that good children give to their earthly parents must be given by Christians to their Heavenly Parent, and He will give them strength to over-come every trial and temptation and affliction they meet in life.

This is the kind of loving

service that Jesus brought to us and has given to the world; all its useful and lovely things. His life was a life of loving, self-denying service. Out of His love came churches, hospitals, orphanages, homes of charity and leper asylums. He touched the untouched outcast, reeking with incurable and loathsome diseases and they became whole and clean and were restored to the fellowship of healthy society. In the face of sneering self-righteousness men Jesus dined with publicans and sinners and pointed them to the way of righteousness and life.

In Jesus' day the helpless and incurable people were put in some public place and left to the mercy of those who saw fit to give them alms. Today the followers of Jesus carry warm blankets, shoes, food and fuel to the needy. They visit the aged, infirm and the shut-in, and flood the day with cheer. They see that the bill is paid for medicine for the sick. They have no time for foolish talking and jesting, nor for movies, nor the golf links, nor the dance hall, nor the

beer parlor. All things that belong to the order of this sinful world they avoid in obedience to Jesus' command to "Prove all things; hold fast that which is good. Abstain from all appearance of evil." (I Thess. 5:21-22.)

They love the sinner but hate the sin. Let us work in unity with Christ the Savior of mankind. Let us strive to envisage the many, many needy ones in this sin darkened world and then let each one of us say to himself, "He hath anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, recovery of sight to the blind, to set at liberty them that are bruised." The most effective sermons may be preached in the every day life by Christ's followers.

If our life is hid with Christ in God those about us will take knowledge that we have been with Jesus and learned of Him. Thus we can "occupy till He comes" and we will find that life is abundantly worth the living. The promise is for us, "They shall be mine saith the Lord of hosts in

that day when I make up
My jewels."

R. 2, Ashland, Ohio.

NO CROSS, NO CROWN

Vernie Diehl

Must Jesus bear the cross alone and all the world go free. It looks so. What is our cross? One definition of Webster's for cross is something endured for Christ, trial, tribulation. We must stand firm for the right, suffer persecution, do anything for Christ's sake; live as the Bible says regardless of what the world says or does.

Crown is a perfect state or type. After we have bourn our cross and reached the goal we will receive our crown. (James 1:12) "Blessed is the man that endureth temptation for when he is tried he shall receive the crown of life, which the Lord has promised to them that love Him."

We start out in our Christian race, full of hope and bearing our cross, looking forward to our crown for this is at the end of the race. We run along smooth enough for a while,

then we find something we must endure for Christ's sake, something the church asks us to do or not to do. Here we begin to twist and turn. We can't wear plain clothes, they cost so much, are so hard to get, and they are just man-made anyway. These same folks when the world says change, do it quickly, some get one, two, three, four or more hats a year. Who says wear a short, long, or sleeveless dress, a tight or loose fitting coat or trousers; tilt the hat to front, back or side view, a bow or feather, etc., etc. Are the fashions man made?

The salutation isn't sanitary, yet these same folks will bathe in a pool with anyone, puff on a cigarette, take a drink from a glass or bottle with just anyone.

They must go behind a curtain or in a side room to wash feet—someone might see our feet. Poor humanity! They do not think of their feet when they go to the bathing beach so scantily clad.

I had a friend tell me to go to the bathing beach once just to see, but not to go if I thought a storm might come up for fear the lightning might strike me at a

place like that. If we are afraid to die at a place, we had better not go. Yet if the world says go and the crowd goes we seem to think it is right.

I recently heard 95 per cent of the men and 65 per cent of the women go wrong, and at the bathing beach is where some of it starts I fear.

We hear some folks say, "Why don't more of our sisters wear the covering?" "I wish they would." Do you wonder why? I don't. The covering don't go with beads, bracelets, pins, banquetts, revellings, adultery, card playing, dancing, cursing and such things. They may put it on sometimes, but O, thou hypocrite.

Some folks may say we are judging, but we can surely see by lots of our church members, just church members now, not Godly people. Their very actions and appearance show us they spend more time trying to conform to this world than they do to God's Word. If we go where the world does, act like the world, talk like the world, dress like the world, we must surely expect to get our reward from the

world.

It is so hard and such a bore to go to church, listen to a gospel sermon or Bible study over thirty minutes. Yet a picnic that lasts all day, a church social, weiner roast or banquet carried on until midnight isn't too long.

But we must fall in line, adjust ourselves to all of these modern things to keep up with other churches, and to hold our young people, (sometimes we older folks put these things on the young people just to shift the blame and responsibility.) What do we want to hold our young folks for? Are we giving them anything when we hold them? Are they getting solid food, or do we just keep feeding them up on entertainment? Such things come under the lust of the flesh as revellings and banquetings. (Gal. 5:21.) (I Peter 4:1-5) These things will never bring us a crown for they do not make the perfect type.

"Yea and all that live Godly in Christ Jesus shall suffer persecution." (II Tim. 3:12.) The persecuted should rejoice and be glad for theirs is the king-

dom of heaven. (Matt. 5:10-12.)

The way to our crown is a righteous way. We can't carry all of these foolish and perishable things and our cross, we must lay one down. (Psalms 1:6) "For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish."

(I Cor. 10:31) "Whatever ye do whether ye eat or drink whatsoever do all to the glory of God." Do we do things to please God or is it for our own entertainment. I heard a man say not long ago if we would just stop and meditate ten minutes we would do better.

Let us watch if we are sailing pretty smooth, no opposition, no trials, no persecution, everyone patting us on the back—be careful, it may be a sign we have laid down our cross, if we have we will receive no crown.

(Matt. 10:38) "He that taketh not his cross and followeth after Me is not worthy of Me."

Nokesville, Va.

"Speak not evil of another, brethren." (Jas. 4:11.)

NEWS ITEMS

BROWNING, ILL.

We, the Astoria Dunkard Brethren church, met in council May 23th. All work that came before this meeting was disposed of with kindness, unison and brotherly love being strongly manifested throughout this meeting.

We crave an interest in the prayers of God's people that we may always be about our Father's business. Especially do we ask all who know the worth of prayer to remember our dear Elder A. H. Lind, who is totally blind, yet one never hears a word of complaint, taking his affliction very patiently. But labors very earnestly as a shepherd of God's sheep trying to lead them aright. Holding the commandments and doctrines in all purity.

We are contemplating on holding a series of meetings beginning August 19th, closing September 2nd with love feast Saturday evening, September 1st, to which all are extended a hearty invitation. We very much desire the presence of our ministering brethren at our love feast. Pray for us that our efforts may be as bread cast upon water, that it may not return unto the Lord of the harvest void.

We have secured Eld. B. E. Kesler of Poplar Bluff, Mo., to hold our meeting for us. Pray for Bro. Kesler that the Lord may richly bless him.

H. R. Dickey,
R. 2, Browning, Ill.

OBITUARY

Margaret E. Lantz, widow of Albert Lantz, formerly of Thurmont, Md., died at the home of her son-in-law and daughter, Mr. and Mrs. Clinton Nace, Hanover, Pa. Death was due to complication of diseases following an illness of four months.

She was born May 19, 1854, and died June 18, 1934, aged 80 years and 29 days.

Surviving are two daughters, Mrs. B. C. Witmore, Wheaton, Ill., and Mrs. Nace with whom she resided; five grandchildren and one sister, Mrs. Martha Eiginbrode, Rocky Ridge, Md.

She was a faithful member of the Church of The Brethren, always trying to live the simple life and to her baptismal vows, and had a large circle of friends.

A brief funeral service was held at the Nace residence, by Rev. J. E. Myers, Church of The Brethren minister, and Rev. H. H. Beidleman, pastor of the Lutheran church. Further services at the Rocky Ridge Brethren church conducted by Elder Thos. E. Ecker of the Dunkard Brethren church, assisted by Elders Leonard Flohr and J. S. Whey-bright of the Church of The Brethren. Text Rev. 14:12-13, selected by the deceased.

Interment in the adjoining cemetery.

M. E. Ecker,
Taneytown, Md.

THE RIGHTEOUS SHALL FLOURISH

"The righteous shall flourish like the palm tree,

he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age, they shall be fat and flourish." (Pe. 92:-12-14.)

In this Psalm the wicked are compared to grass, they flourish but only to be destroyed forever, but the righteous shall have a long and useful life. Those that be planted in the house of the Lord shall flourish in the courts of our God.

As the palm flourishes and as the cedar grows in their respective soils and climate, so shall the righteous in the church of God.

First we want to notice the planting. Those that be planted in the house of the Lord shall flourish in the courts of our God. Isaiah refers to God's children, that they might be called trees of righteousness, the planting of the Lord, that He might be glorified. (Isa. 61:3.) The planting is of great importance in order to grow up into usefulness.

It is quite necessary as to where they are planted, if in the house of the Lord, they are protected. Of

course, by the house of the Lord is meant the church which is for the protection of her members against the evils of the world, to keep under restraint and feed on the bread of life, that they may flourish, which means to grow in grace and in the knowledge of the Lord.

It is also important as to who plants them. When the Pharisees were offended at what Christ said, He said, "Every plant which My Heavenly Father hath not planted shall be rooted up." (Matt. 15:13.) We are made to believe that many who attach themselves to church organizations are born of blood, some of the flesh, some of the will or doctrine of men, and not of God. Some day there will be a rooting up, because they do not flourish, do not bear fruit, that God may be glorified.

Notice the analogy between the palm tree and the Christian: "They shall flourish as the palm tree," which is one of the most excellent and useful production of the field in the Orient. The stones of the date are ground for camel's food, the leaves are made into baskets, the hard

leaves, some six to eight feet long into fences, the threads between the leaves are made into ropes, the wood into small buildings and fuel.

The fruit makes a great part of the diet for the people of Arabia, part of Persia and upper Egypt. This proves a great blessing to the people. The reason then for David to compare the righteous to a palm or date tree is obvious.

But I am impressed with the idea that the righteous shall grow like a cedar, which gives us the idea of majesty, stability and durability. It is majestic. It grows on a high elevation near the highest point of Mt. Lebanon, along the snow belt. It is a noble and stately tree. It is described in the Bible as tall and spreading its limbs. One writer says he saw one, its limbs one hundred and eleven and one hundred and thirty feet high.

The children of God are renowned people, though despised by the world they are the aristocracy of God, like the cedar their aim is upward toward heaven, high minded their conversation is in heaven, "For our

citizenship is in heaven from whence also we wait for a savior, the Lord Jesus Christ." (Phil 3:20.)

Not only high minded, but broad minded like Jesus, his heart reaches out to all classes and nationalities. "Go ye in all the world." We find two classes in the church—the high minded and the low, "For as he thinketh in his heart, so is he."

The low, who mind earthly things will nourish the fleshy side of his make-up. The high minded are at home in the heavenly realm, along the snow belt. Their conversation is a true index of their heart, "Out of the abundance of the heart the mouth speaketh." Speaking is transferring thoughts from one to another's mind, at bottom of thought is knowledge and back of knowledge is labor. If one wants to talk sense, he must think and if he wants to think he must work for it and labor is what causes growth and strength. If otherwise "A fool's voice is known by the multitude of words."

I am impressed with its stability. The cedar tree takes deep root, they have

weathered the storms of centuries. It is supposed that some live upwards of a thousand years, each storm causes it to take deeper root.

The wise man says, "A man shall not be established by wickedness, but the root of the righteous shall not be moved." The righteous will meet with severe storms in the way of trials, trouble and temptations. It seems that the Heavenly Father permits them to come to test his children. No personality will enjoy a full salvation without first passing the test. It seems the angels with Satan were tested, and Satan, the leader of the rebellion drew one third of them with him when they were cast out. Each one that will not stand the test will be cast out.

Our first parents when passing through the test, lost out and they were cast out of the Garden of Eden. And we are passing through the test now, and we would absolutely fail were it not for our advocate with the Father. He is our righteousness. His children will be shaken severely, but they will not be tossed to and fro, by ever wind of doctrine.

When the storm has passed over, the broken roots will throw out fibers by which they will become better established and deeper rooted in the gospel of Christ, "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus. After that ye have suffered a while, make you perfect, stablished, strengthen, settle you." (I Peter 5:10.)

The cedar is durable, not only long lived, but durable for building material. David said, "The beams of our house are cedar." And as it entered largely as material into that magnificent temple of Solomon's, a type of the church, so the righteous are beams and posts and pillars in the church, each in his place where he fits in best. (I Cor. 12.)

The saints are a spiritual house, a building fitly framed together. The habitation of God through the Spirit. (Eph. 2:20.)

The worldly minded will be cast out as culls, refuse stuff.

The Bible gives much encouragement to the aged saints. The world has not much use for the old, they

are in their way, not so with the Lord. He says they shall still bring forth fruit in old age, they shall be fat and flourishing. Herein is My Father glorified that ye bear much fruit, so shall ye be My disciples. (Jno. 15:8.)

1250 E. 3rd St.
Long Beach, Calif

HE IS RISEN
Mark 16:6

J. E. Bryant

I do not recall that among any of the churches whose history is in the New Testament the fact of the resurrection of Jesus was ever questioned.

Even the Corinthians who denied the doctrine of the resurrection did not deny that Jesus rose from the dead. And so Paul argues thus: "If the dead rise not Christ is not risen; and if Christ is not risen your faith is vain and ye are yet in your sins. And if Christ be not raised we are false witnesses of God; because we have testified of God that He raised up Christ, whom He raised not up if so be that the dead raise not." (I Cor. 15.)

If there be no resurrec-

tion of the dead no sins have been forgiven, even though for nineteen hundred years honest men and women have believed that their sins are forgiven. It is awful to contemplate the condition that would be if Christ had not risen. All the martyrs, all the privations of the missionaries, all the money expended in their transportation and support, and all the cost of edifices were of no use; just as Paul said of their faith, "all vain."

There is in all the gospel, especially the epistles, no fact dwelt upon more than that of His resurrection. Jesus was the greatest teacher that ever lived, but this fact never received a comment from the apostles. He was the greatest worker of miracles, yet this received almost no notice from the inspired writers of the epistles. But the great theme was His death and resurrection.

Why His death? He gave "His life a ransom for many." He died that we might live. Why His resurrection? "Because I live ye shall live also." His death wrought atonement for us. His body was resurrected

that we might be like Him in the resurrection.

It would not be consistent for a living church, each individual member of which Peter calls a living stone to be built upon a dead Christ. Jesus Himself says that He was dead, but now is alive forever more.

R. 2, Grand Junction, Colo.

WORSHIP

Quotations From Ancient Writers

O. C. Cripe

Justin Martyr was born about A. D. 114, at Shechem, Palestine. He says he was a Samaritan. After he searched through all the philosophy of his time in an effort to find the true God, but to no avail, one day he met an old man, a Christian, who taught him of the true God, just what he was trying in vain to find through the philosophers. After he had learned to know the true God and Jesus Christ, His Son, he was baptized. He became an earnest and powerful defender of the gospel of Jesus Christ. When he was about fifty years old he sealed his faith by being martyred under

Marcus Aurelius, about A. D. 165.

In his first apology in behalf of the Christians, to the emperor and senate about A. D. 155, he says on worship:

"And we afterwards continually remind each other of these things. And the wealthy among us help the needy; and we always keep together; and for all things wherewith we are supplied, we bless the maker of all through His Son Jesus Christ and through the Holy Ghost.

"And on the day called Sunday, all who live in cities, or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read as long as time permits; then when the reader has ceased, the Bishop verbally instructs and exhorts to these good things. Then we all pray together. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead. For He was

crucified on the day before, Saturday; and on the day after that of Saturday, which is the day of Sun, (Sunday) having appeared to His apostles and disciples, He taught them these things."

Ante-Nicene Fathers. Vol. 1, Page 185

Tertullian was born about A. D. 145. He was born of heathen parents. He became a Christian about 185, and a presbyter about 190. He lived to be quite aged, died about A. D. 220. He lived at Rome and was considered the first Latin writer of any note. He was a strong defender of primitive Christianity. During his time there were many innovations crept into the church; he opposed those departures from the faith of the apostles, and for that he was expelled from the general church after which he cast his lot with a little body of believers known by the name of "Montanists."

His writing was always considered by those writers of the third and fourth centuries as good authority. He says on the subject of worship in his apology in behalf of the Christians which

was addressed to the "Rulers of the Roman Empire," and was wrote about 195 A. D.

"We are a body knit together as such by a common religious profession, by unity of discipline and by the bond of common hope.

"We meet together as an assembly and congregation, that, offer up prayers to God as with united force, we may wrestle with Him in our supplications. This violence God delights in. We pray, too, for the emperors, for their ministers, and for all in authority, for the welfare of the world, for the prevalence of peace, for the delay of the final consummation. We assemble to read our sacred writings. If any peculiarity of the times makes either forewarning or reminiscence needful. However, it be in that respect, with the sacred words we nourish our faith, we animate our hope, we make our confidence more steadfast and no less by inculcation of God's precepts we confirm good habits.

"In the same place also exhortions are made, rebukes and sacred censures are administered. For with great gravity is the

work of judging carried on among us, as befits those who feel assured that they are in the sight of God; and you have the most notable example of judgment to come when anyone has sinned so grievously as to require his severance from us in prayer, in the congregation and in all sacred intercourse.

"The tried men of our elders predecide over us, obtaining that honor not by purchase, but by established character. There is no buying or selling of any sort in the things of God. Though we have our treasure chest, it is not made up of purchase-money, as of a religion that has its price. On the monthly day, if he likes, each puts in a small donation, but only if it be his pleasure, and only if he be able; for there is no compulsion; all is voluntary. These gifts are, as it were, piety's deposit fund. For they are not taken thence and spent on feasts and drinking bouts, and eating houses, but to support and bury poor people, to supply the wants of boys and girls destitute of means and parents, and old people con-

fined now to their house; such too, as have suffered shipwreck; and if there happen to be any in the mines or banished to the islands or shut up in prisons, for nothing but their fidelity to the cause of God's church, they became the nurslings of their confession. But it is mainly the deeds of a love so noble that leads many to put a brand upon us. See, they say, how they love one another How they are ready even to die for one another, for they themselves will soon be put to death."

A. N. F., Vol. 3, page 46.

During persecution Turtullian says: "But how shall we assemble together? Say you, how shall we observe the ordinances of the Lord? To be sure just as the apostles did, who were protected by faith not by money Lastly, if you cannot assemble by day, you have the night, the light of Christ luminous against its darkness. Be content with a church of threes. It is better that you sometimes should not see your crowds, than subject yourselves to a tribute bondage." A. N. F., Vol. 4, page 125.

WHEN IN DOUBT

L. A. Shumake

A well known Washington newspaper editor in speaking of the conditions of the country quotes the Bible thus: "Remove not the ancient land marks which thy fathers have set," and further advises "When in doubt go back." Seemingly there are many men and women today who are not sure of their way; they have lost confidence in those who should be an example of the flock, and are now as sheep having no shepherd. They are simply idling away time halting between two opinions, refusing to look up, from whence cometh our help. Jesus stands ready to help us if we but go back to Him.

This same editor says, "If you examine closely and coolly the numberless fads and plans which are brought forth for selfish purposes, to make people give up their beliefs, standards, and faiths, in favor of some untried theory, you will find they do not measure up by long odds."

When in doubt about what course to take, it is

fairly safe to go back and see what the tried and tested leaders of thought in the past have said. For instance Jesus said, "No man also having drunk old wine straightway desireth new; for he saith the old is better." The old commandment is the word which ye have heard from the beginning (I John 2:7.) Romans 7:6 says, "But now we are delivered from the law, that being dead wherein we were held; that we should serve in the newness of the spirit, and not in the oldness of the letter."

Nowhere in the scripture can we find any encouragement for the doubter, in fact he is condemned. They watch the church saying: they are too few, they can not do anything, the hosts of evil are against them, etc. They fail to stop to read who God's people are, and that He says, "I will never leave thee nor forsake thee," and the scriptures further prove that they who are on God's side are in the majority.

Philip's answer to a question of doubt was "Come and see." (John 1:46.) Man's way is to see and then come. Here is

where faith is required, "for without faith it is impossible to please God," but as it is written eye hath not seen, nor ear heard, neither have entered in the heart of man the things which God hath prepared for them that love Him."

The extreme of doubt leads to obstinacy, and obstinacy is a barrier to all improvement. An obstinate man does not hold opinions, but they hold him, for when he is once possessed of an error, it is like a devil, only cast out with great difficulty. I pray the doubter may awake to his best interest and not drift into an extreme condition.

It is fairly well established that modern leaders "have caused many to stumble at the law and have not kept My ways, but have been partial in the law, and the people have turned to idolitry and running after strange Gods" is responsible for the spiritual famine and unrest that exists today.

The only way we can escape the wrath of God in the impending storm, is to turn to the faith of our fathers and serve Him with our whole heart. "I will

therefore that men pray
everywhere, lifting up holy
hands, without wrath and
doubting." (I Tim.2:8.)

Come Holy Spirit, come
With energy divine,
And on this poor benighted soul,
With beams of mercy shine.

O, melt this frozen heart,
This stubborn will subdue;
Each evil passion overcome
And form me all a new!

The profit will be mine,
But Thine shall be the praise;
And unto Thee will I devote
The remnant of my days.

Louisa, Va.

O, THAT MEN WOULD PRAISE THE LORD!

Praise Him when the storm is
raging,

Praise Him when the billows
sweep;

Praise Him when your boat is
tossing,

And the Master seems asleep!

Oh, 'tis only seeming slumber,
And He doth the vigil keep,
For 'tis said of Israel's keeper
That "He'll slumber not nor
sleep."

Praise Him when your heart is
heavy,

Praise Him when the teardrops
fall,

Praise Him when there seems no
answer

To your agonizing call.

Praise Him when the darkness
deepens,

Praise Him when there seems no

way;

Praise Him when your strength is
failing,

Praise Him when you can scarcely
pray.

Praise Him when the lights celestial
Fills your heart with joy and
song;

Praise Him in the midnight watches,
Praise Him, Praise Him all day
long.

Praise Him for His loving kindness,
Praise Him for the chastening
rod,

Praise Him when some near and
dear one

Laid away beneath the sod.

Praise Him for His boundless
mercy,

Praise Him for His matchless love,
Praise Him for His grace sufficient,
Praise Him for that home above.

Praise Him all He's able, able!

There is naught He can not do,
He will make us meet in Heaven,
He will take His loved ones
through.

Selected—Irene Leatherman.

Love God with all your
soul and strength,
With all your heart and
mind

And love your neighbor
as yourself;

Be faithful, just and kind.

—Selected.

Joy is a partnership,
Grief weeps alone;
Many guests had Cana,
Gethsemane had one.
Frederick L. Knowles.

We can hardly learn
humility and tenderness
enough, except by suffering.

Do good with what thou
hast; or it will do thee no
good.—Wm. Penn.

SUNDAY SCHOOL LESSONS

- July 1—Acts 16:1-18.
July 8—Acts 16:19-40.
July 15—Acts 17:1-21.
July 22—Acts 17:22-34.
July 29—Acts 18:1-28.
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PRIMARY SUNDAY SCHOOL LESSONS

- July 1—God's Plagues on the
Wicked Egyptians. Exod.
7:19, 10:23.
July 8—How God's Children Were
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the Pillar of Fire. Exod.
13:17; 14:9.
July 22—Crossing a Sea on Dry
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Exod. 17:1-7.
Aug. 12—The Presence of God on
a Mountain. Exod.

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Quarter.

BIBLE MONITOR

VOL XII

August 15, 1934

No. 16

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WITHSTANDING THE TRUTH

In our efforts to promulgate the soul saving faith of the Gospel in our day, we are confronted with a problem that at various times has faced the people of God; the opposition of men of corrupt minds, who are reprobate concerning the faith. This can be expected as it is in fulfillment of New Testament prophecy. It is this opposition to the truth by this class of people, that is responsible for much of the confusion and uncertainty in the minds of people in general as to the church and its workings. A few thoughts along this line at present may be helpful.

In II Tim. 3, we are told that in the last days, "perilous days shall come;" and then explanations are given as to the cause of these con-

ditions. The cause of it all is summed up in four words—the wickedness of men. Men who have a "form of Godliness, but deny the power thereof." In other words, men who profess to be followers of Christ, but have rejected the Gospel, and are living according to the desires of the flesh. The apostle Paul says in Rom. 1:16, that the gospel of Christ is the "power of God unto salvation," so the Gospel then, is the "Power of Godliness;" thus it is the rejection of the Gospel by those who profess to follow it that brings about these perilous conditions, and we have seen this very thing take place before our eyes and have experienced the results of it.

It has not been many years ago that an element arose in our own body of believers that contended

that many of the teachings of the scriptures were non-essential, which was nothing but rejection of the Gospel and it resulted in the apostate condition that now prevails among those who were led off by those deceivers. It goes to show the result of rejecting the truth. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." (Rom. 1:38.)

This no doubt accounts for the vanities and follies that are carried on under the name of Christianity.

The instruction to the faithful when such conditions arise is, "from such turn away," (II Tim. 3:5); and when the aforesaid conditions arose in our own experience in obedience to this and other gospel commands we reorganized and declared our continued allegiance to the whole gospel. Naturally those who have corrupted themselves with the world and are reprobate concerning the faith have offered us bitter opposition. The apostle Paul says of such, "Now as Jannes and Jambres withstood Moses,

so do these also resist the truth; men of corrupt minds, reprobate concerning the faith." (II Tim. 3:8.)

We find that Jannes and Jambres withstood Moses by immitation, and although able to perform some of the same miracles yet they were defeated in the end and their folly was manifest to all. In regard to those who have corrupted themselves in like manner in our day we are told "But they shall proceed no farther; for their folly shall be manifest unto all men, as theirs also was." (Verse 9.)

Counterfeit Christianity, like counterfeit money, will not pass the test and is soon detected. This has proven to be true in connection with the aforesaid conditions with which we have had experience. The folly of those who have corrupted themselves with the world is already manifest to all sane and serious minded folks who have any knowledge of the matter. In view of this the true children of God should do as Moses, continue to hear and obey the word of God, and God Himself will bring the efforts of those who withstand the

truth, to nought.

To prevent any confusion in our minds as a result of the erroneous teachings of the modernists in regard to these "non-essentials," let us hear the last four verses of the chapter from which we have been quoting. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

All scripture is given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:14-17.)

THREE REQUISITES

J. F. Britton

We usually think and speak of the 15th chapter of I Corinthians as the major and champion chapter on the resurrection. It is in this chapter that the apostle Paul gives his strong, stir-

ring, thrilling and vigorous exposition of the resurrection of the Redeemed.

But in this article, the writer wishes to call your attention to the 58th verse of this same chapter, "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Here, Paul urges and pleads for three indispensable requisites which are as follows: "Be ye steadfast," in the faith and practice of the gospel, in habitual lively confidence of the resurrection, the day of judgment and the retribution of eternity.

"Unmoveable," not, "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:14.) And be not discouraged by opposition or difficulties: not led even to doubt about the complete fulfillment of all which God has declared. Hence Paul is pleading for stability, firmness and loyalty to "the faith which was once de-

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livered unto the saints." (Jude 3.)

"Always abounding in the work of the Lord," here Paul is pleading for a life of active service consecrated to God. "Forasmuch as ye know that your labour is not in vain in the Lord"

A wonderful statement indeed; a divine guaranteed "reward" for a life of service "hid with Christ in God." Therefore Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and

they that have done evil, unto the resurrection of damnation." (Jno. 5:28-29.) Thus we see that Jesus refers to the resurrection as a guaranteed certainty.

No wonder Paul breaks forth in a current of enthusiasm in the certainty of knowing that "there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." (II Tim. 4:8.)

And being inspired by that unceasing urge within him, Paul gave vent to his feelings as follows: "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the

fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:7-14.)

Thus we see Paul is contending and pleading for a progressive church, characterized and governed by conservative and gospel principles. Therefore it stands to reason that God had foreordained and decreed that His church shall be both executive and assiduous, in her "Master's business."

Among the last words Jesus spoke to His apostles were these, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto

me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost parts of the earth." (Acts 1:8.) This statement alone verifies the fact that Christ intends that His church is to be a live, active evangelical church in her mission in the world.

Hence Jesus wants "a peculiar people, zealous of good works." (Tit. 2:14.) "That He (Jesus) might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:27.)

Therefore the church of Christ is not a place of lethargy, for grouchers, grumblers, mote-pickers and self aggrandizers. But it is a place for constructive workers for the glory of God; and the upbuilding of His kingdom in the world. Ever looking unto Jesus, as the "Author and Finisher" of our faith.

And so it is not hard to see the necessity, and the importance of the three "requisites" mentioned in this article.

Paul would have us to be "steadfast" in the faith of our Lord Jesus Christ. And

be "unmovable" in our attitude and covenant vows, we made when we were baptized; and he would have us be "always abounding" and active in our Lord's service; "forasmuch as ye know that your labour is not in vain in the Lord." Amen.

Vienna, Va.

WHO HATH BEWITCHED YOU?

J. H. Beer

(Gal. 3:1.) "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you?" According to the universal dictionary, bewitch signifies to cast a spell over, to charm beyond the power of resistance.

Paul asserts his authority for his apostleship, not of man, neither by man, but by Jesus Christ; Paul writes this letter from Rome, to all the brethren which are with me, unto the churches of Galatia, saying, Grace be unto you and peace from God the Father, and from our Lord Jesus Christ, who

gave himself for our sins, that He might deliver us from this present evil world—to whom be glory for ever and ever. Amen.

After he has made a declaration of his apostleship, he relates to them his astonishment, I marvel that ye are so soon removed from Him that called you into the grace of Christ, unto another gospel, which is not another, but there be some that trouble you, and would pervert the gospel of Christ.

In meditating on Paul's letter to the church of Galatia, I am convinced that the existing trouble there was that they were turning away from the Gospel of Christ, to the law, Paul asserts for I through the law am dead to the law, that I might live unto God. He died to the law but he says Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God. He further states I do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain.

Chapter 3, V. 11. But that no man is justified by the law in the sight of God it is evident: for the just

shall live by faith.

May I ask those who are seeking salvation through the law, who hath bewitched you? Christ hath redeemed us from the curse of the law, that the blessings of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the spirit through faith.

(Gal. 5:4.) "Christ is become of no effect unto you, whatsoever of you are justified by the law; ye are fallen from grace." The law was given 430 years after God gave the promise to Abraham, that in thee and in thy seed shall all the families of the earth be blest, the law could not disannul or make the promise of God of no effect.

Some person or persons was disturbing the churches of Galatia by perverting the gospel of Christ, (Chapter 1, V. 7, 8.) "But though we, or an angel from heaven preach any other gospel unto you, let him be accursed." Paul was not of the kind of preachers that seek to please men, knowing that if he did he would not be the servant of Christ.

The gospel that Paul preached was not patterned

after man's ideas of non-essentials and perverting of the gospel of Christ.

(Chapter 2:16.) "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law; for by the works of the law shall no flesh be justified."

"O foolish Glatians who hath bewitched you, that you are not willing to obey the truth?"

The doings of the modern churches is sufficient to make any sober minded person marvel; we are made to think of the calamity threatened on God's former people, for their idolatry. Many Elders allow the churches under their watch and care to do as they please without any warning, lo, they have rejected the word of the Lord: and what wisdom is in them?

We think of Jeremiah's warning. They have healed the hurt of the daughter of my people slightly, saying peace, peace; where there is no peace. Were they ashamed when they had committed abomination?

Nay, they were not ashamed, neither could they blush: therefore shall they fall among them that fall: in their time of visitation they shall be cast down, saith the Lord.

Is not the Lord in Zion? Is not her king in her? Why have they provoked Me to anger with their graven images, and with their strange vanities?

The harvest is past, the summer is ended, and we are not saved; the Lord has said for the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on Me.

I copy from the Denton Journal, February 10, 1934. A Chinese supper, chicken chow mein and chop suey will be served in the Sunday School room of the Denton Church of The Brethren from 5 to 7 o'clock on Tuesday evening, the 13th. Tickets 25 cents.

The above is enough to cause a person to ask who hath bewitched you, that ye should not obey the truth? A body of people who claims to stand for the whole gospel, imitating a heathen nation in a banquet is getting far out on the

broad way. I am reliably informed that this same church has voted in their council to make their church yard into a play ground to play golf on. They have not only desecrated the house of God with their revelry but are bent on putting their vanities on the outside of God's sanctuary.

The less spirituality there is in the heart of religious professors the more they are inclined after worldly things, and finally they lose all interest in spiritual worship.

Brother, remember that the church belongs to Christ and He wants it kept without spot or wrinkle, many church members seem to think that the church is theirs and that they can do as they wish, that is a mistake. Christ cleansed the temple twice during his public ministry, what would He do were He here in person today and find His church engaged in revelry and sports.

Denton, Md.

THE FREE GIFT

Ida M. Helm

"To everyone that thirsteth, come ye to the waters,

and he that hath no money, come ye, buy without money and without price." (Isaiah 55:1.)

Many people read their Bible but can not tell how it is they may be saved. There are two apparently contradictory phases of the Bible truth that must be harmonized in answering the question.

Some quote Romans 6:23. "The gift of God is eternal life through Jesus Christ our Lord." Or perhaps Ephesians 2:8, "For by grace are ye saved through faith, and that not of yourselves: it is the gift of God." And such like scripture they build all their hopes on. They point out that the price of admission into the heavenly city has been paid by Jesus when he died on the cross, and so eternal life is free to any one who will confess faith in Christ. They say faith carries one across the line from the kingdom of the world into the kingdom of God, and the reward we get will be according to the work we do after we are in the kingdom.

They are very emphatic in their opinion that all such texts as Matt. 16:27, "For the Son of Man shall come in

the glory of His Father with his angels; and then He shall reward every man according to His works," means the good works we do after we are in the church. If that was all there is in the Bible we might agree with them. But let us see what the Bible says further.

Listen to Jesus' own words. "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

Also, "Why call ye Me, Lord, Lord, and do not the things which I say? (Luke 6:46.)

This is salvation itself that is conditioned on doing the will of the heavenly Father. Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16.)

The people that were convicted of sin under Peter's preaching on the day of Pentecost said, "Men and brethren what shall we do?" Peter answered, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." They had faith when they

asked what they must do, and were told that they must obey the commandments if they would be admitted into God's kingdom of grace. Their faith did not save them.

At one time a young man came to Jesus with the question, "What good things shall I do that I may inherit eternal life?" If eternal life is a free gift and in no way dependent on what we do or can do, Jesus would have told the young man there was nothing he could do, faith was enough. On the other hand, Jesus told him, "If thou wilt enter into life keep the commandments." (Matt. 19:17.)

"For not the hearers of the law are just before God, but the doers of the law shall be justified." (Rom. 2:13.)

A. G. G. Moule in his excellent commentary has fittingly explained this, "For not law's hearers are just in God's court, nay, law's doers shall be justified for law is never for a moment satisfied with applause, with approbation; it demands always and inexorably obedience."

Rev. 22:14 says, "Blessed are they that do His com-

mandments, that they may have right to the tree of life, and may enter in through the gates into the city."

When man sinned and separated himself from God, death came both physically and spiritually. Man had no inherent power to save himself. Christians are utterly to discard reliance on their observance of the moral law as a means of their justification. "Therefore by the deeds of the law by means of works of the law—there shall no flesh be justified in his sight: for by the law is the knowledge of sin." (Rom. 3:20.) The scriptures all along promise better things to come. God's righteousness Jesus Christ is offered freely to all who will accept Him in His way. They are justified by His grace through the "ransom-rescue" which is in Christ Jesus.

"Saving Merit" resides in Him alone whom the Father sent to redeem fallen man. The law makes us to feel our need of salvation, the gospel leads us to the Savior who bore the penalty of our sins in his atoning death as our substitute. Good works are the fruits of faith, but they can not take away sin. "Ye

shall know them by their fruits."

Without the shedding of blood there is no remission of sin. Atoning blood must be shed, it must be innocent blood, it must be sinless blood, it requires no less than the blood of the divine Son. "The blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:7.)

Romans 5:8 says, "Salvation not of works lest any man should boast." It's a free gift. No one among the redeemed host can ever say he worked to pay his way into heaven.

Jesus came to fulfill the law, make reconciliation and point men to God. It was God in Christ reconciling the world to God. Jesus knew no sin but he was made sin for us and took our place on the cross. God's part is done. Jesus fit into the Father's plan and made reconciliation. Our part is to fit into God's plan and accept reconciliation offered freely to us according to God's plan. "Wherefore when He cometh into the world, He saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me. Offering for sin thou

wouldst not, neither hadst pleasure therein: which are offered by the law. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10:5-10.)

Jesus was a sacrifice of obedience, the voluntary and loving surrender of his life that sinful man might live. Man must accept free salvation in God's appointed way, it is the one way that leads to heaven. Faith, repentance, baptism, obedience to all things He has taught in His word. "Work out your own salvation with fear and trembling." (Philippians 2:12.)

"If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful for the body; what doth it profit. Even so faith if it hath not works is dead being alone." (Jno. 2:15-17.)

Salvation is a priceless gift. The price of one soul is worth more than the whole universe. If I owned all the world and did good works twenty four hours every day of my life I could

not pay one iota of the debt. But Jesus paid the debt. All to Him I owe.

Jesus offers salvation to me as a free gift. He cancelled the debt and I must accept the pardon according to His plan. It is the aim of the gospel to secure both faith and obedience. It enjoins obedience as necessary to obtain the free gift, salvation.

Oh dearly, dearly has He loved
And we must love Him too.
Have we faith in His redeeming
blood?

Gladly His works we'll do.

Yes, salvation is free. God gives it without money and without price. But above all He repays us abundantly for every service we render Him. Converting that service into blessings on ourselves.

R. 2, Ashland, Ohio.

THE OLD CAR RECONSTRUCTED

J. D. Brown

1. New motor, exalted, hireling model, has a different hum. (John 10:5,12-13.)

2. New transmission, not so many teeth, some ousted.

3. Not so much power, more speed, 60 to 90 miles per hour to fast for the old

Dunkard.

4. New muffler, very quiet on fundamentals.

5. New timing gears. Starts in time to catch all kind of passengers.

6. New differential. Strong, hits high spots only.

7. New wheels and bearings. Other foundations laid. (I Cor. 3:10-11.)

8. New steering gear, easily steered, no effort required—travels a different route. (John 10:1.)

9. New body, no longer a plain body—has grand appearance. (Matt. 23:27.) Decorated with gold finger rings, gold bracelets, gold watches, gold watch chains, neck ties and collars, bobbed hair, short skirts, low necked dresses, powdered faces and just suits the public. (I Pet. 3:3-4; I Tim. 2:9; Psa. 101:5; Rom. 12:2.)

10. New springs and upholstery, easy riding—no crosses to bear, going to heaven on flowery beds of ease, (Jesus bears the cross alone).

11. New car, built for pleasure, takes in the shows, dances, balls, card parties and she was added to and subtracted from till she travels to suit all classes of

people. (Rev. 22:18-19.)

12. Sold on easy terms, but not guaranteed.

13. Will she be able to successfully travel the highway? (Isa. 35:8.)

And a highway shall be there, and it shall be called the Way of Holiness, the unclean shall not pass over it.

The workmanship may be first class, the appearance grand, but the material may be inferior. If so with that exalted motor, and high gear, and the speed she travels, and considering the narrow highway and rough places, she may wreck the whole car. (Matt. 7:26-27.) Her works will be tested to see what sort it is. (I Cor. 3:13.)

Poplar, Mont.

CHRIST AND THE CHURCH

B. F. Masterson

“Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.” (John 12:24.)

During the passion week when the Jews attended the feast there were certain greeks among them who ap-

proached Philip desiring him to see Jesus, and he in company with Andrew came to Jesus and made known the request. Jesus answered them saying, “The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit.”

This circumstance occurred on Tuesday of the passion week. It was His busy time, this week's work covers one-third of the history of his life.

In His reply to Philip and Andrew he meant to say, They want to see Jesus, they won't see much, like a grain of wheat, wait and see the outcome. A grain of corn is not much except it fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.

So Jesus if He die on the cross, crucified and resurrected and ascended and seated at the right hand of the Majesty in the heavens and manifested in His disciples, then you will see more, a reproduction of Himself in the life of the regenerated who constitute

His church. "But ye know Him for He dwelleth with you and shall be in you." (Jno. 14:17.)

There are only about six hundred and twenty on record who were followers of Jesus. Now there are thousands converted daily according to statistics. What is the reason? He did not have the tools to work with, He was confined to His prophetic office, but when He entered upon His high Priestly office by the way of the cross in the shedding of His own precious blood and intercessor in the sanctuary of heaven. Then the source of the ministry was the cross and the empty tomb.

Jesus failed when in the flesh, looking at it from a human viewpoint.

"O Jerusalem which killeth the prophets and stonest them that art sent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wing, and ye would not."

Peter stood preaching on Solomon's porch where about two thousand were converted, where Jesus stood a short time before and the Jews seeking His

life. If Jesus would not have failed, when in the flesh, He could not sympathize with our failures. Peter looked upon his work with Christ as a failure when he said, "I go fishing," and the other disciples said we go also, but they fished all night and caught nothing. Jesus came on the scene, He ordered them to cast their net on the right side, and they had marvelous success. Then it was that He called them to be fishers of men.

Jesus comes to our rescue when we fail. "Casting all your cares upon him for He careth for you." I pity those who give way under severe trials. It shows a lack of faith.

The fourteenth chapter of John calculated to encourage the down-hearted, "Let not your heart be troubled, ye believe in God, believe also in Me." Notice Christ's condition when He uttered these words—nailed to the cross the next day.

The end of the law, and beginning of the day of grace, Jesus ascended to the Father in the heavens, glorified, the head of the church, "And I, when I be lifted up, up shall draw all men unto

Me." "Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men."

It was there that the richest and the best man made a will and gave gifts. He gave His spirit to God, His body to a rich friend, His mother to John, who stood by to see Him expire on the cross. The soldiers got the robe, (trash) man makes more ado about the garment than that which is wrapt in it. But He has far more precious gifts to give away. "That being justified by His grace we should be made heirs according to the hope of eternal life." (Titus 3:7.)

There are four things named in this chapter that He wants us to share with Him. First, the old home-stead, "My Father's house." There is nothing quite so pleasing as the thought of home, which crowds all the associations connected therewith upon us. It touches the tender chord. The inmates of that house will never perish, neither shall any man pluck them out of the Father's hand. It is a permanent home. Incorruptable, undefiled and

that fadeth not away." It cost too much—He purchased it with His own blood. "Unto Him that loved us, and washed us from our sins in His blood."

Second: He gives it prospect, eternal life. Man hates death, he shrinks from it, but when Jesus passed through it, He made it a vestibule through which we pass, an entrance to the home of eternal bliss. Now the weary Christian longs to go home and be at rest. He gives it a higher life and a better body with perfect surroundings. A perfect correspondence. In this life the body doth not correspond with its surroundings which causes disease and mortality.

Third: He gives peace, confusion and disturbance of the mind is trouble, no God, no Christ, no peace and at variance with man is hell. But such tranquility of the soul, such happiness of mind, such everlasting happiness and friendship as I enjoy with the Father ye may also enjoy. "Peace I leave with you, My peace I give unto you; not as the world, give I unto you." Such blessedness I bequeath unto you, not as the world

giveth. Empty wishes, empty compliments "of His fulness have all we received grace for grace."

Fourth: The spirit's power. Forty two years ago when I came to California it was said that California would not grow because it had no resources, no fuel for power, etc. The resources were hidden. Since then oil was discovered in abundance for fuel to generate power to be utilized on land and sea. The Owens river was turned out of its channel and conducted many miles to the metropolis of the southwest. Not only for domestic purposes but for power to generate electricity that will run factories, cars and turn night into day. So when the power of the Holy Ghost is brought to bear upon your and my life then wonderful things will be accomplished for Christ and humanity. "Verily, verily, I say unto you, he that believeth on Me, the work that I do shall he do also and greater works than these shall he do, because I go to the Father."

Some are praying for a pentecostal out pouring, but there was only one

pentecost, the disciples never prayed for another, it accomplished its purpose. Paul said, "I press toward the mark for the prize of the high calling of God in Christ Jesus." What is it to possess the Holy Spirit? It is a willingness to yield to God's will to do, speak and act in obedience to the Father's will, "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

1250 E. 3rd St.
Long Beach, Calif.

MEMORY TORTURE

The rich man in the sixteenth chapter of Luke was in hell, yet he had memory and could look back upon the earth where he once lived. He could see his fine wardrobe, his large bank account and his gold and his fine horses and everything else that he had possessed. He saw Abraham and he knew Lazarus.

The man died and went to hell, and carried memory with him. You are going to retain your memory forever. If you were to go to hell without your memory,

you would not know why you were suffering.

After you have been cast into hell, memory is going to tell over and over again your past life. That will make your hell awful. What you have heard in revival meetings has been jotted down upon the pages of your memory and will live forever. Your memory has taken note of the fact that you were invited to Jesus who suffered and bled and died that you might be kept out of that awful place.

You may have heard something twenty years ago and think you have forgotten it, but thoughts never die. Your deeds and words and thoughts are never to be forgotten. They have never been erased from your memory.

The rich man, who was doomed for neglecting salvation can see Lazarus, and he recognizes him at once. He remembers having had a home upon earth, of going through death, that he has five brothers, and begs that Lazarus be sent to warn them. Abraham said, "Son, remember." "Yes," I think he says, "I do remember. I remember. I made my fortune upon earth and

lived in a mansion, had thousands in the bank when I died, had plenty of gold and servants and fine horses, moved in the best of society and was honored by men. Yes, I remember."

Memory unfolds her pages and the man read his past life in hell. Memory had taken note of the facts that he had rejected God and everytime he had hardened his heart against the spirit of God. Memory noted down the facts that the man was only seeking to satisfy his own ambitions and gratify his own lust, that his only care had been to get gold and the things of this world, and he fell into hell to be tormented day an night while his past life passed before him forever and forever. Oh, how many times he might have given help to Lazarus, but he preferred rather to gratify his own selfish desires, so instead of his giving ear to God, he let his own heart rule him and now he is among the doomed where he is shut up forever to think the awful things over.

When you stand before God, if you are unsaved, you will need nothing but your own conscience to accuse

you. Conscience is preaching conviction upon you, and memory is keeping record of it all. At the final judgment, God is going to put you under examination; all will then be unfolded. God has His eye upon your life and the day is coming when that which is done in secret is going to be proclaimed upon the housetops. You justify yourself for cheating in business, you misrepresent things, and say, "That is the way I carry on my business." But it is a lie, and all liars shall have their part in the lake which burneth with fire and brimstone.

Oh, ye men who try to hide your sins, you cannot escape God's eye. Oh, that like the prodigal son, you would "come to yourself" and return to God! Oh, that you would say, "I will return to my Father! I am going to be called to judgment. I am going to give an account for the deeds done here and the way I live and now I am going to be honest. I am not going to misrepresent matters any more. I am going to walk upright and tell the truth. I am going to be a man. I am going to be a

Christian. I am going to get ready to meet God."

Your case may be a bad one but it is not a hopeless one. The blood of Jesus Christ can cleanse the vilest. You can have your whole record of guilt blotted out. Glory to God!

—Selected.

JUST BEFORE CHRIST RETURNS

Paul wrote to the Thesalonians that before the coming of Christ there should come a falling away first, (II Thess. 2:3), and to Timothy he stated that evil men and imposters should wax worse and worse, and that there should be perilous times in the last days, (II Tim. 3:1-13).

It will be noticed in the scripture that the apostacy is not concerning education, or fine churches, or able ministers, or large congregations, or the progress of intellectual and material prosperity; but the breaking down that is foretold of the visible church is on faith, and a denial of the power of God in Holy Ghost experience. There is at present well nigh a universal landslide towards higher criti-

cism, which is lower infidelity, and a denial of the supernatural working of God in regeneration, definite answers to prayer, and the revelation of divine things to the soul by the Holy Ghost, which make up the religion of the apostles and their true successors.

We are then to expect great deceptions and delusions, deceiving, if it were possible the very elect.

We may also expect great advances in the "form of Godliness" in the last days. Faith will not become low through worldliness and the denial of the scriptures only, but through the remarkable initiative faiths which will work on in their deceptive powers.

A pastor says: "These movements will become an unseen influence in the air around us; an atmosphere of Godlessness, peopled with evil spirits, and heavy with the depression of hell.

"These evil spirits will do their utmost to injure, mislead, confuse, and depress the children of the Lord. Our bodies will be affected; it will press in on our minds and becloud our souls. All kinds of strange feelings and new and peculiar trials

will come to us. A surprising lack of desire and energy Godward, a spiritual deadness; a mutual heaviness, lethargy of soul, an alarming desire for forbidden things and a peculiar delight and fascination in any of the world's pleasures we dare taste. It will be difficult to preach the word in liberty and power; it will be difficult to give attention to the word when it is preached; it will be very difficult to get down to real earnest and continued prayer.

"This is the atmosphere in which we must battle as the days darken around us. Oh, let us be strong in the Lord!

"Satan will no doubt bring a mysterious power to bear on our minds and wills. We will be amazed at the power he can use against us. It will seem as if everything without us, and almost everything within us, has conspired to keep us from following Christ all of the way, and to induce us to compromise; we will be surrounded by a worldly atmosphere that will draw us away from God, that will render prayer half-hearted, and that will deaden our spiritual senses to the

reality of heavenly things, and the glorious presence of the Lord."

Already we feel the influence of the inrush of these things upon us. Worldliness in various forms weaves its ever-expanding net, with increasing persistency and power, over many congregations. Things are not only allowed, but are unblushingly organized now, which would not have been possible a generation since. The craze for the drama and the exciting round of pleasure is catered to in connection with many places of worship, to the destroying of deep spirituality, the bringing of an end of revivals and the furtherance of the spirit of compromise with doubtful things and associations.

There is a terrible decline of faith and true religion all over the world. We do not deny that there may be here and there exceptions, but looking at Christendom as a whole it presents a sad picture.

Reviewing these matters do they not constitute a loud call to the servants of Christ to arise, and seek during the intervening short period, to make the

most of this, the day of opportunity, before the Lord and Master comes to summons them to give an account of their labors at the judgment seat.—Selected by Sister O. T. Jamison.

* * * * *

NEWS ITEMS

* * * * *

LOWER YORK COUNTY, PA.

We the Lower York county congregation, again met in quarterly council July 23rd, 1934 at 6:45 p.m., to dispose of the business concerning the church which was again taken care of in a Christian manner with our Eld. J. L. Myers presiding.

The meeting was opened by Bro. Jos. H. Myers, singing from No. 375 Brethren Hymnal, scripture reading Eph. 4:1-17, and also lead in the opening prayer.

Elder Myers then took charge, singing from No. 210. He then called for the reading of the minutes of previous council. Some unfinished business was taken care of and reports of church and Sunday School treasurer were called for. The Sunday School treasurer was not present so we just heard the report of our church treasurer. The delegates to our district conference were elected and a few other matters were taken care of.

The brethren and sisters were admonished along the line of dress and conduct that becometh Dunkard brethren and sisters and not to follow after the fashions of the

world.

And in this item we shall remind each reader of our series of meetings beginning August 12. Elder A. B. Rice of the Mountindale congregation, Md., as the evangelist, and we expect to continue two weeks. Pray for our meeting that it might be a success and come an worship with us if possible. "The harvest is great, but the labourers are few."

We also wish to rectify an error in reporting our last love feast, the error was that we had nine visiting ministers instead of eight, Eld. D. S. Flohr of the Waynesboro congregation was with us in connection with the other eight reported.

We need the prayers of the righteous. Charles H. Ness, Cor.

ORION, OHIO

Since our last report, one was added to our number by baptism and one was called away by the messenger of death.

We have arranged for a series of meetings to begin September 2nd, with Eld. B. E. Kesler in charge.

Elders Abraham Miller and D. W. Hostetler were with us for our Spring love feast.

Our Fall love feast will be held on September 29th. We invite all who can from our adjoining congregations to be with us for this meeting.

F. B. Surbey,
No. Canton, Ohio.

WASEON, OHIO, NOTICE

The West Fulton congregation will have a Harvest meeting on September 2nd. Preaching services to begin at 10 o'clock a. m.

At noon a basket dinner will be

served and again at 1:30 o'clock there will be preaching services.

A hearty invitation is extended to all to attend these services.

Ben Morningstar, Clerk.

OBITUARY

Sister Annie M. (Sheller) Kauffman, widow of Bro. Samuel B. Kauffman, died at her home, 208 East 2nd street, June 12th, aged 80 years and 3 months. Death due to complications.

Sister Kauffman was born near Duffield, the daughter of Christian and Lydia (Stover) Sheller, where she resided until 27 years ago when she moved to Waynesboro.

Sister Kauffman united with the German Baptist Dunkard church at the age of 23 years. She united with the Dunkard Brethren January of 1930.

She was a loving mother and sister and will be missed much by all. She bore her suffering with much patience. Surely she has fought a good fight. Henceforth there is a crown of righteousness which the Lord, the Righteous Judge shall give to her.

She was anxious that we have a church that the good old Dunkard faith of her fore-fathers be kept and contributed to the building of our church.

Surviving are the following children who mourn her death: Lillie at home; William of Fairview avenue; Samuel, South Broad street; John E., Snider avenue; and Mrs. Anna K. Deck of East 2nd street. Eleven grandchildren and four great grandchildren, a host of other relatives and friends also survive.

Services were conducted by the

Home brethren, D. S. Flohr, W. H. Demuth and Thomas Ecker of Taneytown, Md., June 14th, at 1:30 o'clock at her late home. Interment was made in the Falling Springs cemetery.

A. Mae Tharp,
R. 2, Waynesboro, Pa.

OBITUARY

Sarah Elizabeth Wyatt, the eldest daughter of William and Nancy Wyatt, was born August 15, 1853 in Howard county, Indiana, coming to Wenatchee in 1909, where she has resided since. She departed this life May 29, 1934 at the age of 80 years, 9 months and 14 days.

She united in marriage with Ira Landis October 13, 1872, who preceded her in death in 1917, after which time she made her home with her daughter, Mrs. Jennie Nokes. Three children were born to this union, William Landis of Wenatchee, Jennie Noakes of Wenatchee, and one small daughter died in infancy.

She united with the Church of The Brethren early in life and remained with that faith until 1930, at which time she changed her membership into the Wenatchee Dunkard Brethren church where she was a faithful member until death.

She was a faithful companion, a loving mother and highly respected by all who knew her.

She leaves to mourn her departure two brothers, Allison Wyatt, Green, Iowa; George M. Wyatt, Tacoma, Wash.; one sister, Mrs. M. D. France, Los Angeles, Calif.; one son, William O. Landis and one daughter, Mrs. Ross Nokes, both of

Wenatchee, Wash. Nine grandchildren, three great grandchildren and numerous friends.

Funeral services were conducted on May 31st at 2 p. m. with Elder D. B. Steele officiating, using as a text Rev. 14:13. He was assisted by elder E. W. Pratt. Burial in the Sunnyslope cemetery.

OBITUARY

Moses Fike, son of Peter and Magdaline Arnold Fike, was born July 15, 1837 and died June 10, 1934, aged 96 years, 10 months and 25 days, near Eglan, W. Va., where he spent most of his active life. His nine brothers and sisters having preceded him to the spirit world.

He was united in marriage to Sophia Rudolph, March 27, 1860. She passed away December 27, 1903. To this union was born five sons and eight daughters. Six of whom have preceded him in death.

April 9, 1905 he married Rebecca Beeghly. She passed away July 13, 1927 and again on October 15, 1928 he was united in marriage to Betty Elizabeth Digman, widow of the deceased Elder T. B. Digman. Sister Betty survives to mourn his departure.

At the age of 15 Bro. Fike was baptized in the Church of The Brethren and when 90 years of age he renewed his baptismal vows by uniting with the Dunkard Brethren in which faith he lived faithful until the last. Some of the very last words the writer heard him speak a couple days before his death were, "All the false teachers in the world couldn't change me any."

At the age of 28 he was elected to the deacon's office and at the

age of 31 to the ministry. Three years afterwards forwarded to the second degree of the ministry in which office he served faithfully for 65 years.

From the age of 80 until his death he kept a record of his sermons, and he preached near 300 sermons in that length of time. Many times has the writer heard him tell of riding horse back or on foot many miles through dense forests to fill appointments, for which he received no pay.

Bro. Fike was of a very pleasant disposition and remained so through his sufferings which lasted for several months. He cheerfully looked forward to the time when he would be called home where there would be no more pain or sorrow.

He leaves to mourn his departure two sons and five daughters, 43 grandchildren, 67 great grandchildren and 2 great, great grandchildren, besides a host of other relatives and friends.

Memorial services were conducted by Eld. D. S. Flohr of Shady Grove, Pa., at the Swallow Falls Dunkard Brethren church. As a text he used II Timothy 4:1-8. Interment was made in the Eglan cemetery.

How blest the righteous when he dies!

When sinks a weary soul to rest!
How mildly beam the closing eyes!
How gently heaves the expiring breast.

Life labor done, as sinks the clay,
Light from its load the spirit flies,
While heaven and earth combine to say

How blest the righteous when he dies.

—Ruth Mellott.

NOTICE

A joint Harvest meeting of the Plainview, Eldorado and Englewood congregations is to be held, the Lord willing, on August 23, 1934, at the Englewood church. It is planned to have an all day meeting with basket dinner at the noon hour.

A general invitation is extended to all to attend this service.

The series of meetings at the Englewood church is dated to begin on August 26, to continue two weeks. To this service also all are invited. Bro. J. H. Myers of Glen Rock, Pa., is expected to conduct this meeting.

The love feast date for the Midway church has been changed and the set date will be announced later.

—Editor.

SENTENCE SERMONS

Offenses are traps to entice and betray unwary disciples, they are stumbling blocks laid in the path that leads to Christ and heaven in order to make those who would follow Christ lose their way.—Stalker.

God often would enrich, but finds

Nowhere to place
His treasures; nor in hand,
Nor heart a vacant space.

—R. G. French.

Self-denial is the secret

of self-development.—L. L. Watkinson.

Cast thy bread upon the waters; and thou shalt find it after many days. (Eccl. 11:1.)

SUNDAY SCHOOL LESSONS

- July 1—Acts 16:1-18.
 July 8—Acts 16:19-40.
 July 15—Acts 17:1-21.
 July 22—Acts 17:22-34.
 July 29—Acts 18:1-28.
 Aug. 5—Acts 19:1-20.
 Aug. 12—Acts 19:21-41.
 Aug. 19—Acts 20:1-16.
 Aug. 26—Acts 20:17-38.
 Sept. 2—Acts 21:1-18.
 Sept. 9—Acts 21:19-40.
 Sept. 16—Acts 22:1-16.
 Sept. 23—Acts 22:17-30.
 Sept. 30—Acts 23:1-15.

PRIMARY SUNDAY SCHOOL LESSONS

- July 1—God's Plagues on the Wicked Egyptians. Exod. 7:19, 10:23.
 July 8—How God's Children Were Protected From the Last Plague. Exod. 12:1-50.
 July 15—The Pillar of Cloud and the Pillar of Fire. Exod. 13:17; 14:9.
 July 22—Crossing a Sea on Dry Land. Exod. 14:10-31.
 July 29—God Provides Food in the Wilderness. Exod. 16:1-26.
 Aug. 5—Moses Striking the Rock. Exod. 17:1-7.
 Aug. 12—The Presence of God on a Mountain. Exod.

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- 19:16-25 and 20:18-23.
 Aug. 19—The Ten Commandments. Exod. 20:1-17.
 Aug. 26—Aaron and the Golden Calf. Exod. 32:1-24.
 Sept. 2—The Promised Land of Canaan. Num. 13:17-33.
 Sept. 9—Disobedient People Destroyed. Num. 16:1-4 and 23-35.
 Sept. 16—The Serpent of Brass. Num. 21:1-9.
 Sept. 23—The Death of Israel's Great Leader. Deut. 34:1-12.
 Sept. 30—Review of Lessons for the Quarter.

BIBLE MONITOR

VOL XII

September 1, 1934

No. 17

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HOPE FOR THE FUTURE

When one is facing vital problems and he becomes confused and is uncertain as to what course of action to pursue, it is wise to pause and do some serious thinking before proceeding farther. In many cases our conduct brings upon us the sorrows, troubles and difficulties which we experience and if we give thought to our conduct which has brought us face to face with these problems we may find a ready solution to the difficulty before us and avoid a serious calamity. In many cases it means the retracing of our steps to a point where we have deviated from path of truth and righteousness.

What is true of individuals is also true of nations, and it is apparent with the prevailing conditions the world over that it

is high time for this generation to pause and consider their ways. There is likely not a nation in the world but what at the present time is faced with many very serious problems. Not only is there confusion, unrest and uncertainty; but there is famine, pestilence, depression, repression, oppression, wars and rumors of wars, and the outlook for the future is by no means optimistic. Calamity is upon us and the important question with all is, how to bring needed relief and prevent a great calamity. As it is, many of the nations are groveling in degradation and misery.

At the present time most of our fellowmen are looking to the leaders of the nation to save them from these conditions. In the United States they are looking to Roosevelt, in Ger-

many they are looking to a Hitler, in Italy they are looking to a Mussolini and so on the world over. Various plans or systems have been, and are being tried out by these men to remedy the evils and save their people and thus we have socialism, fascism, bolshevism and many other 'isms, denoting the various theories of men. In spite of all the efforts of the leaders of the nations it appears as if the whole affair becomes more complicated and hopeless, and no wonder, for "God" and His laws have been left out of the question.

In the midst of all this chaos it would be profitable for this generation to hear the voice of the one who rules and overrules, in spite of all the efforts of men, as it comes to us in Isaiah 45:22. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

This is an invitation that should not only be given consideration at this time, but one that should be heeded. The reason that we have these deplorable conditions about us, is, that men have turned away from God, and if we are ever go-

ing to be saved from this calamity it will be when we look to God, turn to God, recognize Him as the only God and abide by His laws of justice, truth and mercy.

Apparently, this generation has forgotten that we are dependent creatures. Our very existence depends upon God who created us, for He it is who supplies us with the necessities of life. Then too, He knows the needs of the human family and causes the earth to bring forth fruits that all may be supplied. He also has given us laws to govern us in the use and distribution of these necessities of life. Yet, with these laws before us when this country was blessed with an abundance of food stuffs, thousands were in desperate need because these things were withheld from them. To make the sin the greater large quantities of grain and food stuffs were destroyed.

We have no record of any parallel of this crime in the history of the human family, yet this generation boasts of its great intelligence. It is not to be wondered at that God has taken a hand in this "crop reduction" program by sending a great drouth.

There are no problems that this generation is facing but what the Gospel of the Lord and Savior Jesus Christ will solve them if we but heed its instructions, and there is no limit to His ability to save from any or all conditions. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." You will notice the terms of salvation in this reference. There must be a "coming back to God." This generation has turned away from God and His laws and thus these deplorable conditions have come upon us. Therefore the only remedy is to turn back to God and we will be saved from this calamity. It is our only hope for peace and prosperity.

As long as the nations of the world continue to look to "men" to save them, just that long will they continue to go down, down, down in degradation and ruin.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

To err is human, to forgive is divine.—Pope.

AN ACCEPTABLE ATTITUDE IN PRAYER

J. H. Beer

(Dan. 6:10) "Now when Daniel knew that the writing was signed, he went into his house; and his window being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

Daniel being a captive was not dismayed by the opposition imposed upon him by these jealous princes, Daniel being one of the three presidents and was preferred above the other presidents and princes because an excellent spirit was in him, those officers under him became jealous of him.

Daniel's behavior was so upright that they could find no fault with him about his behavior, so they got up a decree in writing for the king to sign, and they knowing that Daniel was a man of prayer who prayed to the God of heaven, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king,

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he shall be cast into the den of lions.

Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree.

When Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God as he did aforetime.

It occurs to me that in

this age of the world, there are many professors, who would discontinue their prayers during the life of such a law. Notice Daniel had a prayer altar in his own home, a thing many persons who profess to worship God, do not have. Do you have daily prayer to God in your home?

(Psalm 95:6-7) "O come, let us worship and bow down; let us kneel before the Lord our Maker." God's word recognizes bowing posture in prayer. (Isa. 45:22-23) "That unto Me every knee shall bow," (Rom. 14:11) "For it is written, as I live, saith the Lord, every knee shall bow to me, and ever tongue shall confess to God."

(Eph. 3:14) Paul in his letter to the Ephesians says to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. "For this cause I bow my knees unto the Father of our Lord Jesus Christ." (A kneeling posture.)

(Phil. 2:10) "That at the name of Jesus every knee should bow, of things in heaven, and things in earth,

and things under the earth.”

(I Kings 8:54) “And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven.”

The kneeling posture in prayer shows an humble attitude in approaching God the Father and Christ our Savior. Jesus our great example kneeled in prayer, (Luke 22:41) saying, “Father, if Thou be willing remove this cup from Me: never the less not My will, but Thine be done.”

If the Savior of the world honored the Father bowing in prayer, should not all Christians honor Christ, by bowing in prayer. (Phil. 2:10.)

The popular clergy and pastors of our day love to pray standing, Jesus says be not as the hypocrites are for they love to pray standing in the synagogue. (Matt. 6:5.) After enumerating a number of other things that is displeasing to Him says be not ye therefore like unto them. When men do these things for self praise and to be seen of man, they

have their reward, the Lord will not reward such service.

(Acts 7:60) “And they stoned Stephen And he kneeled down, and cried with a loud voice, Lord lay not this sin to their charge.”

(Acts 9:40) “But Peter put them all forth, and kneeled down, and prayed.” He believed in and practiced the kneeling posture in prayer.

(Acts 20:36) Paul’s admonition to the elders at Ephesus, knowing that it was the last time that he would see them, asked them to take heed to themselves and unto the flock over which the Holy Ghost had made them overseers, to feed the church of God, which he hath purchased with His own blood.

He knew that after his departure greivous wolves would enter in amongst them not sparing the flock, we are realizing the fulfillment of his warning now, for three years he warned them day and night with tears, and when he had thus spoken, he kneeled down, and prayed with them all. See also Acts 21:5.

With all these examples of Godly men shall we give

up the kneeling posture in prayer in order to become popular in the eyes of worldly minded men?

God is not only a prayer hearing God but a prayer answering God. "The effectual fervent prayer of a righteous man availeth much." (James 5:15.)

The time is here that every knee should bow in homage to Christ, the only name given among men whereby we can be saved. The time will come when every knee shall bow.

Denton, Md.

PRACTICAL RELIGION

J. F. Britton

We think and speak of the Jewish religion, and the Mohammedan religion, and the Buddhist's religion, and various other kinds of religion, and too, we talk about theoretical and practical religion. The apostle James tells us about a vain, and a pure religion.

In this article we want to consider practical religion, contrasted with that of the theoretical religion; hence to start with, we should differentiate between the meaning of the two words.

Theoretical is defined as follows: "pertaining to theory: speculative, as distinguished from practical."

We have many noted Theorists, but unfortunately their theories are not practicable; hence unsafe and dangerous.

The word practical is defined as, "pertaining to, or governed by, actual use and experience as contrasted with ideals and speculations.

2. In a derogatory sense, excessively utilitarian; polite.

3. Trained by or derived from practice or experience.

4. Having reference to useful ends to be attained; applicable to use. 5. Being such to all intents and purposes; virtual."

The philosophical key, that opens and discloses the virtues of practical religion, is found in James 1:26-27, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

Therefore if a man does not regulate his tongue in

unison with the word of God, and restrain and subdue his carnal appetite and lustful passions, his religion is vain; and will not be admitted into the eternal city of God.

The apostles here describe religion by its fruits, and that on two sides: first, that of love and mercy; secondly, that of purity from worldly defilement. Fatherless and widows, these represent all objects of Christian compassion and kindness. From the world: from all the enticements to sin, which the world offers. Therefore it stands to reason, and it is logical that any religion that does not make men and women beneficent, holy and righteous, is not the religion of Christ; and will not secure salvation.

Take Christ as an object lesson, of practical religion, He was every day and night about His "Father's business," and the administering to the ills, woes and troubles of human beings. And while Christ mingled with all classes of the human family; yet no time did He ever participate in their sins, or defile Himself with the evils and sinful

pleasures of the world.

While there is a universal cry of complaint in our country about the unemployed, yet there is a clarion call, and a strong demand for scientific, efficient and practical men and women, along all industrial lines and economic legislative bodies.

It seems to be now, as it was when the Israelites were suffering great distress and agony, by reason of the depression and hardships imposed upon them by the Egyptian oppressors. And we learn from their sad history, that when they could no longer endure and forbear the excruciating distress and suffering inflicted by their oppressors, they cried and pleaded mightily, day and night to Him, who hath all power in heaven and on earth, for mercy and help.

And God, who saw their undescribable distress, and heard their wails and cries for mercy, in the penitence of His omnipotent power and wisdom, raised up a scientific, efficient and a practical man, by the name of Moses, who by the mighty hand of the "Great I Am," led the Israelites out from

under the slavish servitude of their oppressors, and led them through the Red Sea, and landed them safely on the other shore, and as they looked back over the Red Sea and saw the bodies of their enemies and oppressors floating upon the waves; they sang their songs of gladness and triumph; peace, union and good will prevailed among them.

It occurs to the writer that in the midst of our chaotic confusion, unrest and distress; the church is in real need of a practical and efficient Moses; with the spirit and wisdom of God in him; to lead the church out of the grip of lethargy, stupidity and discouragements, and inspire her with renewed zeal and energy to go forth in her great spiritual mission in the world.

It should be noted that the sepeter of God's kingdom is a scepter of righteousness. Therefore His religion is right and practical; free from theories, trickeries and deceptive and fraudulent methods.

Hence it stands to reason, and is logical, that the church should wrestle

mightily with God in these trying times. As Jesus did, in the "Garden of Gethsemane," that God, through the Holy spirit will lead His church through these perilous times, into "green pastures" and "beside the still waters" of peace and prosperity, "until the day dawn, and the day star arise in your hearts." Amen.

Vienna, Va.

FOOLISH TALKING

L. I. Moss

I listened to some talking done by good meaning brethren when at our last conference that has caused me to think much about this subject since.

While I have never been as bad at this foolish talking as many others, I see the need of us all quitting it.

Paul spoke about jesting not being fitting to the Christian. Then the gospel says again, we shall give account of every idle word. Tell me if you will what all this foolish talking is only idle words. No value, yet many times may do harm. Some listener might be driven from the church by our foolish talking.

At the conference I saw some very pious folks standing by when some brethren were running their jokes, and the expression on their face was enough to tell what they thought of it.

Then in recent years I have heard some remarks about some of our evangelists, who ought to be weighed. Many said these brethren's preaching was good, but their joking and foolish talking just killed it all for them. One young brother said he felt like going out and weeping when this joking was done in his home.

Some folks say they must have their fun, but many times their fun goes so far it is harmful, and any way what benefit is this to any? "Let us think soberly," then we will talk soberly.

Then sometimes they call us dry because we do not joke and jest with them. I really think we ought to be taking life very serious, as we see the distress of the human family, and the disturbed conditions of the world, we ought to be seriously thinking whether we are ready for what ever may come.

Sometimes when someone

is ill and they are told they only have a few hours to live, do you find them joking and having fun? Well, have we any assurance of many days or hours before Christ shall come or death over-take us? Then how careful we should be!

The Christian is to let his light shine. Does foolish talking help your light shine or does it make your light darkness?

McClave, Colo.

* * * * *

NEWS ITEMS

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PLEASANT RUN

Bro. Fahnestock of Brunnerville, Pa., on his way to Brushy Run, stopped with us to preach a few sermons, which we were very grateful for. He preached six inspired sermons which resulted in seven precious souls accepting Christ, this makes a total of twelve members at this place.

He visited in several homes and created a great love and respect for him and all are anxious for him to come back and preach again.

We believe there are more interested and will take the stand for Christ as opportunity permits.

We have no church house here. We obtained permission of the board of education to use the school house, and the house was

pretty well filled each sermon.

We are now having a Bible study class each Sunday p. m. which is well attended.

The reason we have it in the afternoon is that the United Brethren have their Sunday School in the morning. We desire the prayers of all the brethren that we may hold out faithful and leave our light shine more brightly, that others may see Christ through our lives and be led to accept Him before it is eternally too late.

Dewey Shaffer,
R. 1, Kerens, W. Va.

ONEGO, W. VA.

Elder A. G. Fahnestock of Brunerville, Pa., stopped with us for a few days and gave us five sermons, while on his way home from Kerens, W. Va., where he held one week of services. Seven United Brethren members and two from the Brushy Run congregation joined the Dunkard Brethren at this time and many others are under conviction.

Bro. Fahnestock is loved by all and we hope for his return this fall. May God bless every effort that he puts forth for the uplifting of God's kingdom.

A. L. Cunningham, Sec.

MT. AETNA, PA.

We the members of the Bethel congregation met in quarterly council on July 7th with our presiding elder, J. L. Myers in our presence.

There was not much business to be taken care of. We expect to have our love feast on the 28th of October, and invite all those who can to come and worship with us

and especially the ministering brethren.

We also had a series of meetings this past June which lasted for two weeks. Bro. B. F. Lebo of Mechanicsburg was our evangelist. He preached seventeen wonderful sermons while with us. Bro. Lebo preached the word with power and did not shun to declare the whole council of God. We, a small body of his believers, were greatly encouraged by his preaching. There was a good attendance throughout the meetings and a good interest was shown.

Bro. Lebo asks an interest in the prayers of all those who know the value of prayer in behalf of the church that he might be an instrument in God's hand that many might yet be saved. May God bless us all is our prayer.

James Kegereis.

NOTICE

We have a call from one of our readers for "Nead's Theology," a book written years ago by Peter Nead. If anyone has one for sale, will you please notify the office.

—Editor.

NOTICE

The Goshen church expects to hold an all day Harvest meeting on October 7th, with a basket dinner at the noon hour.

A general invitation is extended to all to attend this service. Bro. A. G. Fahnestock will bring the message if the Lord is willing.

We feel it will be worth your effort to try and hear his message—bring others with you.

Some of you will possibly re-

member that our Harvest meeting date had been sent in some time ago and the date does not correspond with this one. Our Harvest meeting date has been changed so keep this date in mind and come.

Our revival meeting will begin the evening of October 7th and will close with a love feast, which will be October 20th. Bro. A. G. Fahnestock will have this meeting in charge.

Will you all pray a great blessing in behalf of these meetings that they may be a success?

Sister Martha E. Wallace,
R. 3, Goshen, Ind.

NOTICE

The love feast date for the Northern Lancaster County Dunkard Brethren at Lititz has been changed and the set date will be announced later.

Susanna B. Johns.

1934 CONFERENCE RESOLUTIONS

Inasmuch as it has pleased our Heavenly Father to permit us once more to enjoy the spiritual and social fellowship of another General conference, and we have felt the power of His guiding hand throughout our meeting together, since He has seen fit to so wonderfully bless His unworthy servants, and whereas our spiritual and material needs have been so completely met while we have been assembled together, we feel to raise our voices in thanksgiving and praise. Our country is at peace. The people of God are still at liberty to worship freely and without restraint,

Therefore be it resolved:

First, That we acknowledge our

dependence upon Almighty God for the manifestation of His Providence to us. He has blessed us beyond our deserving and has given us many additional evidences, since last we met, which must strengthen our faith in Him.

Second, That we cannot express too highly our appreciation for the kind hospitality accorded to us by the Central Manor Camp Association, its officers and all those who contributed to our welfare and comfort, who have rendered services over and above that which they agreed to do. Their kindness of spirit, and accommodation have contributed greatly to our enjoyment of this meeting.

Third, That these resolutions be spread on the minutes of this meeting, be printed in the Monitor, and that a copy be handed to the president of the association, to whom we are indebted for the facilities and grounds.

Theo. Myers,
A. G. Fahnestock,
Ord L. Strayer.
Committee.

Approved.

OBITUARY

Lucy May Brodbeck, wife of James R. Brodbeck, departed this life June 28, 1934 at her home near Seven Valleys, Pa., aged 47 years and 28 days. She died very suddenly at 7:30 o'clock in the evening after the toils and labor was done for the day and some relatives were about to leave, she dropped over. Death was caused by a heart attack.

Her funeral was held Sunday, July 1st, with brief services at the house at 10 a. m., and further

services were held at the Lower York County Dunkard Brethren church, Shrewsbury. Edl. J. L. Myers and Eld. A. G. Fahnestock had charge of the services. Interment was made in the adjoining cemetery.

Surviving besides her husband are five sons and two daughters, six grandchildren, three brothers and three sisters. Some children preceded her.

We, the Lower York county congregation, are mourning the loss of a beloved and faithful sister of the church, she with her beloved husband came over to the Dunkard Brethren soon after its organization at this place and lived a fine Christian life and faithful to the church.

Sunday before death she attended the Sunday school and church services and sat under the sound of the preached word for the last time. She is greatly missed by the church and by her dear ones whom she left behind, but we must believe that our loss is her gain.

Charles H. Ness.

WORDS

B. F. Masterson

"How sweet are Thy words unto my taste; yea, sweeter than honey to my mouth." (Ps. 119:103.)

Words are a vehicle by which ideas are conveyed from heart to heart. They are the index of what the heart contains. "For by thy words thou shalt be justi-

fied, and by thy words thou shalt be condemned." (Matt. 12:37.)

I do not wish to consider all the facts of this large subject nor trace all its ramifications, but to look at the beautiful and touching side of it.

Words are means of communication, expression of the heart or mind, the wants, desires, appreciation, gratification, sympathies, impartation of knowledge and instruction, etc. The exclamation of joy, happiness and satisfaction, "Out of the abundance of the heart the mouth speaketh."

"Those who have tasted of the heavenly gift and were made partakers of the Holy Ghost and have tasted the good word of God and the power of the world to come," their hearts are full to overflowing, as with David when he composed the twenty-third psalm. It is the most touching of all the Psalms, and appeals to the reader to the extent that he will commit it to memory because it touches the wants of the inner man. It is a demonstration of the outbursts of the spirit filled heart, "My cup runneth over."

The five poetical books of the Bible are made up of spontaneous outburst of spirit filled hearts and are as cold water to a thirsty soul, so are the prophetic writings and the epistles of the New Testament. It is the "running over of the cup."

The words of the text are the overflowing of David's heart. "How sweet are Thy words to my taste." Were the hearts of the church members of today filled with the Holy Spirit like as in the apostolic age, the New Testament would be reproduced in their lives, "Ye are our epistles written in our hearts known and read of all men." (II Cor. 3:2.)

A certain writer says, "The trouble lies in the making of books—to it there is no end." Half that is published is not true, three-fourths of the others are not worth while to remember, and the minds are corrupted with men's modern ideas, that there is no room for originality, no room for the spirit, consequently no running over of the cup.

In our prayer meetings, we need more of the spon-

taneous outbursting of the heart, (not an exhibition of wild fire) but exclamations of appreciation, joy, happiness and satisfaction that the Bible affords to the inner man.

Love, goodness and mercy in Christ Jesus. On account of prayer meeting being cold and stiff and mechanical the spirit is often quenched. Members should be encouraged to take part, not being held to a fixed program, but have full liberty to speak of their experiences in the Christian race. Paul said, desire spiritual gifts, but rather that ye may prophesy. The prayer meeting, if properly conducted, is an excellent place to exercise the gift that the Lord has bestowed on you.

"He that prophesieth speaketh unto men to edification and exhortation and comfort." (I Cor. 14:3.) I am sure that if such was the order now that many wholesome words would be spoken that would do the hungry soul good. What is the matter with the membership that they are so mum when it comes to spiritual conversation?

Is the prophecy of Amos

going in the fulfillment? "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread nor a famine of water, but of hearing the words of the Lord."

Did the prophet mean the words spoken by those in whom the word of God dwells richly who could speak from experience and say, "Come and hear all ye that fear God, and I will declare what He hath done for my soul or from those who say, of His fullness have we all received and grace for grace." No, he has reference to the mum professors, who never tell what the Lord has done for them.

Why words? "Because man is a double being, your palate has more than a thousand capacities for distinct preceptions of flavor and He who has endowed the human palate, has made to grow a thousand different trees, fruits with flavors responding to all these distinctions of tastes."

And so has God also created the inner man, "For He satisfieth the longing soul and filleth the hungry soul with goodness." The

heart finds its true and undying happiness in words, sincere words, the spontaneous outbursts of a Christed heart. The mother's desires were gratified when they heard the words of Jesus in the blessing of their children. The spontaneous outbursts of Christed hearts, on the day of Pentecost when Peter and the other apostles preached the word, it moved the sinners to cry out, "What must I do to be saved," and Peter gave them some more words.

The Syrophenician woman received words of comfort from Christ, so did hosts of others. But what of those who need words of comfort and consolation in this time of depression? In this time of famine of the hearing of the words of the Lord? The people in the cities are doing nobly in helping the needy, "But man does not live by bread alone, but by every word that proceedeth out of the mouth of God." There is nothing so much desired as "words with grace, seasoned with salt," (Col. 4:6).

Hearts are crying out, give me words of comfort, words whereby I know that

the Lord has not forsaken me. Words of life to the discouraged, to the fallen, sick and dying. They will not attend church, they cannot spare the money to put in the contribution box, which they think is a disgrace and furthermore no decent clothing—they are sensitive like you and I, and the sick are not able to attend.

Twenty-six years ago I clipped out of a newspaper the following: "An old man died in Michigan the other day and left \$25,000 to a young woman, who was no kin to him. In the old man's will he said, 'I leave this money to this woman for the sake of her bright smiles, she comforted the last months of my dear wife's life and I never saw her when she was not ready to smile.'"

Twenty-five thousand dollars for a smile. Well it was cheap at the price. It was a smile that came from the heart. If it hadn't been it would never have made the impression that it did. The young woman who took her youth and her vitality and her cheerful smiles and gave them to a sick old woman, did it because she

was good and she couldn't help smiling. It is not what we do that counts so much after all—it is what we are, "and the cup runneth over."

1250 E. 3rd St.
Long Beach, Calif.

THE MODERN CHURCH

J. A. Leckron

The question arises in our minds, "Can a man or woman support a modern church, and yet remain true to God, or be a true Christian?" The scriptures faithfully warns us that in the last days there shall be among the professed followers of Christ a woeful and general falling away from sound doctrine and the vital truth of our holy religion. This apostasy has already commenced and is sweeping onward with an ever increasing and awful rapidity. Modernism is undermining the very foundations of the faith, murdering spiritual life, fostering all manner of worldliness in the church, and making real revivals of pure religion tremendously more difficult. The word of God abounds with warnings

against false prophets and false teachers as the following scriptures show.

First, we have the warning of the Son of God, "Beware of the Scribes, which desire to walk in long robes, and loving greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts." What a picture this is of the modern Higher Critic, the New Thought preacher, and the Socialistic Reformer, as they appear in our assemblies, conferences, love-feasts and our Protestant churches and schools! "Who devour widows' houses, and for a show make long prayers, the same shall receive greater damnation."

(Luke 20:46-47) "Many false prophets shall arise, and shall deceive many . . . if it were possible, they shall deceive the very elect." These very teachers have already got into our churches and schools, doing their deadly work, starving souls and butchering faith.

Second, we have the warning of the apostle Paul, "Beware of dogs, beware of evil workers, beware of the concision.." (Phil. 3:2) "Beware lest any spoil you through philosophy and vain

deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8.)

It is important to notice that philosophy is here coupled with vain deceit, and is classed with all the other "Bewares." It is the only place where philosophy is mentioned in the word of God; and here we are warned to beware of it, "lest some man spoil you" with it. The philosophic speculation of the Word of God is today robbing the faith, and plunging the church into all forms of heresy. We need more positive teaching and preaching of the word, and not so much speculation, or what we think it means. Again the apostles say: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God: having a form of Godliness, but denying

the power thereof; from such turn away." These, says the apostles, are "ever-learning and never able to come to the knowledge of the truth. These also resist the truth; men of corrupt minds, reprobate concerning the faith." (II Tim. 3:1-8.)

Third, we have the warning of the apostle Peter. "There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of His coming?" (II Peter 3:3-4.) "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them. . . . And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." (II Peter 2:1-3.)

Fourth, we have the warning of the apostle John. "Anti-Christ shall come, even now are there many anti-Christ; whereby we know that it is the last

time." (I John 2:18.) Alas, there are even now many deniers of the Son of God, who call themselves Christians. The apostles warns against these "seducers." (I John 2:26.)

Fifth, we have the warning of the apostle Jude. "These are ungodly men, turning the grace of God into lasciviousness" (verse 4); that is, they reject the grace of God and salvation by the blood of the cross, and preach instead, "social regeneration." Again says the apostle Jude, "They have gone in the way of Cain, and ran greedily after the error of Balaam for reward." (Verse 11.)

They substitute human achievements for redemption by the blood and sell their Lord and their souls for positions, popularity and gold. "They have perished after the gainsaying of Core." (verse 11.) They are proud boasters of superior scholarship. They are seekers for office, and leadership. They oppose faithful men of God, and all must come under their sway. "These are murmurers, complainers," (verse 16). They murmur and complain about the

word of God and the faith of His people. "Clouds they are without water, carried about of winds, (verse 12). They give no rain. Everything spiritually dries up, and dies under their ministry. They kill the prayer and other spiritual meetings. They bring no revivals of religion. They are blown around with every wind of false doctrine. They are "trees whose fruit withereth" (verse 12). Their ministry blights, withers, and destroys faith, breeds doubt and all forms of evil and worldliness, as great numbers can testify.

They are "raging waves of the sea" (verse 12), roaring and foaming against the word of God, scattering and wrecking faith everywhere. They are "wandering stars" (verse 13) wandering in fogs and mists of doubt; wandering without a pilot; wandering without an anchor; wandering without a light, "to whom is reserved the blackness of darkness forever," wandering to the judgment bar of God to meet "all their ungodly deeds which they have ungodly committed, and all their ungodly speeches which ungodly sinners have

spoken against Him."

They are "mockers who walk after their ungodly lusts" (verse 19). They call all men who accept the atonement, and believe the whole Bible, "old fogies, back numbers, and moss-backs," but why should we who are living the Christ life, care for their slurs?

These have "crept in unawares." And who let them in? Who is to blame? We answer unhesitatingly, all who support them. They are spots in your feasts."

Think of it! False teachers with damnable heresies, "reprobates concerning the faith," sitting in conferences, in love feasts, and taking the holy sacrament of the ordinances of God's house. Who is to blame? Our answer is that all who support such traitors to God and His word as are above described, whether they are in the pulpit or teaching in college is really helping the Devil, and taking a stand against God. There can be no neutral grounds in this matter, for the Bible plainly says, "He that is not with Me is against Me, and he that gathereth not with Me

scattereth abroad." When we give of our means to support such men, we are in a very real sense, bidding them God-speed, and partaking of their evil deeds.

The word of the Lord to Jeremiah was, "If thou wilt take forth the precious from the vile, thou shalt be as My mouth, let them return unto thee, but return not thou unto them." He was not only to be separate himself, but to separate others.

Moreover the individuals, institutions or churches, that disregarded the warning of God and join hands with false teachers and worldly professors, and welcome them into fellowship, will soon find that their spiritual house has been robbed of its choicest treasures, their building wrecked, and their foundation destroyed.

My dear reader, God will preserve Him a church that stands for the Old Book in its entirety, and why will you wander around with those that are ungodly? Do you think you can fellowship with this class without being pulled down with them? Better play safe and get where you can worship in unity, and there is no excuse

for anyone to be lost when God has a church that is making every effort to have its members to live that separate life from the world, not only in dress, but in every other way.

Our prayer is that all who are holding on to the organizations that do not have the whole gospel, and who do not make any effort to enforce its rules and regulations, will see the necessity of making a change before it is too late, for if you fellowship with a class that are not right, you are as guilty as they by your actions. May the Lord help us to live a more consecrated life here and be ready when the call comes.

Greentown, Ind.

AVAILING PRAYER

Ida M. Helm

It is said that Abraham could be traced in his wanderings by the altars he left behind him. Abraham had an overflowing faith in God and so his humble, earnest prayers had power with God that brought results.

One of the crying needs of the church today is the

restoring of the family altars in homes where they are being neglected and erecting ones where they have never been set up.

Jesus promised His people the abundant life. "I am come," he said, "that they might have life, and that they might have it more abundantly." Without Christ we are poor and famished and naked and blind, and powerless. We must lay hold of the promises God has given us if we would experience the blessings he has in store for us. The best way to begin the new day is for the whole family to gather around one common altar and together study a text in God's word, then all kneel in humble worship. When we open our hearts and souls and let the Son of righteousness shine in, the quickening power of the Holy Spirit will well up in our lives and overflow to the enriching of other lives and thus we become laborers together with God.

When we realize that it is God that gives the increase, vision of rich harvests in His fields will move us to more earnest prayer and greater endeavor in His

service. Sometimes we sing:
He brought me out of the
miry clay,
He placed my feet on the
Rock to stay.

But there is danger that we forget the "pit from which we were digged," and settle down to a life of ease, not over anxious about those still in the pit of miry clay.

The Pharisee's prayer was, "Lord I thank Thee that I am not like other men." When one becomes puffed up in his prayers they become worthless. Words that are measured and polished to please the ears of men, while the heart is away from God are un-availing. Kingly authority belongs to God, and we should approach His throne of grace with reverence and humility and on bended knees with a heart and mind willing that He do what He deems best even if it is not what we desire and it seems good to us that we should have.

When we approach God in prayer we should remember that His kingdom ruleth over all, and that the church—Christ's body—of which each individual Christian is a part, is to be a blessing to

all the world. The church was founded to represent Jesus when He should be gone. The church that the Christian represents stands between the Holy God and the world with its forces of evil that threatens to draw men's souls in perdition, and here is a great sphere of operation in the Christian's prayer. Do we realize that in the answer to our prayer we have an errand of mercy to perform in rescuing the perishing?

In our secret closet, alone with our God we may, through the influence of the Holy Spirit touch and move souls far away from us, and in the power of the Holy Spirit their lives may be changed from darkness to light. "The supplication of a righteous man availeth much in its working." (James 5:16.) Revised version.

It's not just any kind of praying that James is speaking of, but the prayer of a righteous man who is clinging to the righteousness which he has in Christ and is intent on rendering to God by the help of the Holy Spirit the offering of a righteous life. That is the kind of man and prayer that

can effectually lay hold on the power house of God, for God is moved by his prayer.

Brother, sister, our prayers for our own immediate loved ones and for our neighbor across the road and across the ocean are mighty forces when they have the power of Christ back of them. Then we can effectually pray the beautiful, "all containing" Lord's prayer:

"Our Father which art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors. Lead us not into temptation, but deliver us from evil. For Thine is the kingdom and the power and the glory forever. Amen.

R. 2, Ashland, Ohio.

TREASURES

Robert L. Myers

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your

heart be, also." (Matt. 6:20-21.)

If these words were good advice when they were given by Christ, are they not also good today? Are our treasures what they should be?

Do they cause us worry about their safe keeping, or do we find consolation and comfort in thinking of them as being safe and no matter what man tries to or can do, they will be safely kept and ready for us when we are ready for them?

Do we treasure most, fashionable clothes or some new thought which we have received from searching the scriptures?

We cannot have our most precious treasures on earth and have treasures in heaven. (Matt. 19:21.)

Christ said (Matt. 12:36) that every idle word that we speak, we shall give an account thereof in the day of judgment. We cannot say idle words unless we think idle thoughts. If we think idle thoughts from the heart, are our treasures what and where they should be?

God help us to be more careful of what we think and where our treasures are

in the future than we have in the past, is my prayer.

R. 6, Peru, Ind.

DID YOU?

Did you give him a lift? He's a brother of man,
And bearing about all the burdens he can.

Did you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it through.

Did you give him your hand? He was slipping downhill,
And the world, he fancied, was using him ill;

Did you give him a word? Did you show him the road?
Or did you just let him go on with his load?

Do you know what it means to be losing the fight,
When a lift just in time might set everything right?

Do you know what it means—just a clasp of a hand,
When a man's borne about all a man ought to stand?

Did you ask what it was—why the quivering lip?

Why the half suppressed sob and scalding tears drip?

Were you brother of his when the time came of need?

Did you offer to help him or didn't you heed?

—Tit-Bits.

LITTLE THINGS

Springs are little things,
but a source of great

streams.

Nails are little things yet they hold great houses together.

Little acts are the elements of true greatness—they indicate character and destiny.

We are the only Bible
The careless world will read;
We are the sinner's gospel.
We are the scoffer's creed.

They are never alone that are accompanied by noble thoughts.—Philip Sidney.

Duties are ours, events are God's.—Cecil.

And who is he that will harm you if ye be followers of that which is good? (I Peter 3:15.)

O Thou Master Teacher, may we so learn of Thee that we may be able to instruct others.—Selected.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. (I Tim. 4:12.)

Now the just shall live by faith; but if any man draw

back, my soul shall have no pleasure in him. (Heb. 10:38.)

And whosoever believeth in me shall never die. Believest thou this? (Jno. 11:26.)

To be truly devout, we must not only do God's will, but we must do it cheerfully.—Francis DeSales.

Now is Christ risen from the dead and become the first fruits of them that slept. (I Cor. 15:20.)

NOTICE

The Midway Ind., congregation have set September 15 as the date for their communion. To this service all are invited. Remember the time and place and attend this service.

Services to begin at 2 o'clock p. m.

PLAINVIEW

On Saturday, September 29, the Plainview congregation expect to hold their Love Feast and a general invitation is extended to ministering brethren and laity alike. Your attendance will be very much appreciated.

Liretta Brower, Sec.

ELDORADO, OHIO

We the Eldorado congregation expect to hold our Love Feast on October 13, the Lord willing.

Services are to begin at 10 o'clock and a cordial invitation is extended to all to attend these services. We will appreciate very much the presence of visiting ministering brethren at this time.

Mary Miller, Sec.

SUNDAY SCHOOL LESSONS

- July 1—Acts 16:1-18.
 July 8—Acts 16:19-40.
 July 15—Acts 17:1-21.
 July 22—Acts 17:22-34.
 July 29—Acts 18:1-28.
 Aug. 5—Acts 19:1-20.
 Aug. 12—Acts 19:21-41.
 Aug. 19—Acts 20:1-16.
 Aug. 26—Acts 20:17-38.
 Sept. 2—Acts 21:1-18.
 Sept. 9—Acts 21:19-40.
 Sept. 16—Acts 22:1-16.
 Sept. 23—Acts 22:17-30.
 Sept. 30—Acts 23:1-15.

PRIMARY SUNDAY SCHOOL LESSONS

- July 1—God's Plagues on the Wicked Egyptians. Exod. 7:19, 10:23.
 July 8—How God's Children Were Protected From the Last Plague. Exod. 12:1-50.
 July 15—The Pillar of Cloud and the Pillar of Fire. Exod. 13:17; 14:9.
 July 22—Crossing a Sea on Dry Land. Exod. 14:10-31.
 July 29—God Provides Food in the Wilderness. Exod. 16:1-26.
 Aug. 5—Moses Striking the Rock. Exod. 17:1-7.
 Aug. 12—The Presence of God on a Mountain. Exod.

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- 19:16-25 and 20:18-23.
 Aug. 19—The Ten Commandments. Exod. 20:1-17.
 Aug. 26—Aaron and the Golden Calf. Exod. 32:1-24.
 Sept. 2—The Promised Land of Canaan. Num. 13:17-33.
 Sept. 9—Disobedient People Destroyed. Num. 16:1-4 and 23-35.
 Sept. 16—The Serpent of Brass. Num. 21:1-9.
 Sept. 23—The Death of Israel's Great Leader. Deut. 34:1-12.
 Sept. 30—Review of Lessons for the Quarter.

BIBLE MONITOR

VOL. XII

September 15, 1934

No. 18

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

TREASURE SEEKING

In the day in which we live many people are engaged in treasure seeking. Frequently we read accounts in the paper of men fitting out an expedition to go to some distant island or country in quest of some hidden treasure and often great sums of money are spent in such an effort. Some of these expeditions are successful while most of them are not. Hundreds of people have lost their lives while thousands have endured great hardships and sufferings and spent the best part of their lives in such attempts.

Somehow there is something delightful and fascinating about treasure seeking and most of us at some time in life engage in this on a small scale at least.

A treasure, as we think of

it, is something of great value and there are many things in this world considered treasures: gold, silver, pearls, jewels and such like being the valuables usually sought as treasures. There are other things of really greater value to all of us than these however, for instance, the senses, sight, hearing, smelling, feeling, etc., the value of which we often do not consider until through misfortune one or more of them is impaired or lost.

Life itself is a great treasure, in fact it is the greatest treasure that we have; without life all other things lose their value. We would conclude then, that seeking after life or the continuation thereof should be our greatest aim. We can gain a little idea of the value of life by what men are willing to pay in order to sus-

tain or continue it; many who have amassed great fortunes would gladly give it all for just a few more minutes of time when it comes their time to die. If a few moments of life in this wicked world with its troubles and sorrows is of such great value, who can estimate the worth of everlasting life, an endless life in a world where everything is joy, peace and happiness.

What could be a greater treasure to seek after than everlasting life, a life over which death has no power?

We have an example of such a life in Jesus Christ our Lord. "In Him was life; and the life was the light of men." (John 1:4.) Not only did He possess eternal life but He made it possible for men to seek, find and possess it also, for all men great and small and it can be had "without money and without price." Praise His name for this!

We are instructed thus, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." (John 1:12.) Jesus declares to all those in this treasure hunt, "But if thou wilt enter into life,

keep the commandments." (Matt. 19:17.)

Treasure "seeking" suggests the use of time, and to be successful it requires our best efforts. In seeking eternal life the matter should be given first consideration. "Seek ye first the kingdom of heaven" saith the scriptures. This subject elicits our serious consideration, should be undertaken with great zeal and all other things should be of secondary importance.

In seeking everlasting life we ought to exercise the same good judgment and common sense as in seeking these earthly treasures.

When a party is engaged in seeking earthly treasures every precaution is exercised and they follow the instructions given on their map with utmost precision and exactness, knowing this is necessary to be successful. Just so it should be with us who seek everlasting life; we have a map (the Bible) that will lead us to everlasting life. Then how careful we should be in following its instructions and keeping the commandments. Realizing the great treasure that will be ours if we are

faithful, how joyfully we should endure the hardships, trials, temptations, persecutions and tribulations necessary to gain eternal life. How gladly we should sacrifice all the perishable things of earth and yield our bodies a "living sacrifice, holy acceptable unto God" to make sure of everlasting life.

This is a serious matter, the most vital with which we have to deal. "For what is a man profited if he shall gain the whole world, and lose his own soul." (Matt. 16:26.) To make sure of heaven regardless of anything else should be the goal of everyone. It is possible for us to know for sure how we stand on this matter too, according to the word of God, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens." (II Cor. 5:1.) When we have complied with all the instructions in the gospel of our Lord and Savior Jesus Christ, then, and then only can we be sure. May seeking this treasure be our constant concern and work.

CHRIST AT THE FEAST

B. F. Masterson

"In the last day, that great day of the feast, Jesus stood and cried saying, if any man thirst, let him come unto Me and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water." (Jno. 7:37-38.)

This was known as the feast of tabernacles. It was observed each year in the month of Tisri from the 15th to the 21st, corresponding with the latter part of September and first part of October. The first and last day was kept sacred like the Sabbaths.

It was also called the feast of ingathering. (Ex. 23:16.) It seems that the two feasts were celebrated at the same time and place. It was the thanksgiving feast for the produce of the year. Corn, wine and oil had all been gathered. We would call it a harvest meeting. It was also called the feast of Tabernacle because it was observed in commemoration of the life of the children of Israel in the wilderness, hence the com-

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mand to dwell in booths during the feast. In Jerusalem booths were erected everywhere, in courts, housetops, in the streets and squares, made of palms, sycamore, olive, pine and willow branches, nobody was living at home. The Jews from all countries attended this feast. At night this temple building stood out illuminated by lights and torches. The whole symbolism of the feast pointed to the future church of Christ.

The outpouring of the water on the altar represented the outpouring of the Holy Spirit on the day of

Pentecost. The temple illumination shines out through the church into the dark night of heathendom. The last day of the feast was known as the "great day of the feast," because of the joyous ceremonies that took place on that day. At day break all the people left their booth to take part in this joyful service. The pilgrims are all in festive, in their right hand each carries a branch consisting of myrtle and willow branches; in the left hand a bough of paradise apple. Thus armed the multitude divides into three bands, one of these bands to the sound of the music started in a procession from the temple followed a priest who bears a golden pitcher—they proceed to the fountain of Siloam, here the priest filled the golden pitcher brought into the court of the temple, amid the shouts of the multitude and sounds of cymbals and trumpets. The rejoicing was so great that the Rabbi said, he who never was present on such an occasion did not know what rejoicing means. The return of this band was so timed that it should arrive just as the priest was laying

the pieces on the great altar of burnt offering toward the close of the morning sacrifice. The water from the golden pitcher was poured upon the altar and immediately the multitude chanted the Psalms from 113 to 118 inclusive, and sang with transport of joy. "With joy shall ye draw water out of the wells of salvation." (Isa. 12:3.) (Read this chapter it only contains six verses.)

At the close of this morning service there was a pause while the priest prepared to offer the special sacrifice for the day. At this moment there arose, so loud as to be heard throughout the temple the voice of Jesus saying, "If any man thirst let him come unto Me and drink, he that believeth on Me, as the scripture hath said out of his belly shall flow rivers of living water," (or as some translations read, "from his person.") Was this not a wonderful scene?

A remarkable coincidence, the meeting of the real with the shadow. The type being introduced to the antitype.

The temple with its altar typifying Christ and the

church and the pouring of the water on the altar representing the outpouring of the Holy Spirit on His church, introducing the new in the fulfilment of the old. The type with its ceremonies was always spectacular and superficial, the thing which it represents is just the opposite, intensely spiritual, sober and quiet, "still water."

Jesus chose the quiet moment to put in His plea. It is strange that people are inclined to be upside down and the wrong side up. There are many professors who would take this circumstance for an excuse to take part in a parade in a pompous fashion, because they read of such display in the Bible. Just the same as associating instrumental music with worship, there is absolutely no worship in it. "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto Him: neither can he know them, because they are spiritually discerned." (I Cor. 2:14.)

John calls this the great days of the feast, emblematic of spiritual necessities. An intense need for pardon, for peace, for comfort, for

God, for immortal life, "As the heart panteth after the water-brooks, so panteth My soul after thee."

Worldly things, riches, honors, hopes, cannot satisfy the soul. Satisfying the soul with the vain things of this world is like a mirage in the desert that appears like a sparkling lake of water at a distance, the thirsty traveler takes a direct aim for it, but will perish in the pursuit thereof.

Solomon tried all the world can give and under the most favorable circumstances, yet found it all to be vanity and vexation of spirit.

Alexander the Great, conquered the world and still was not satisfied. Jesus had everything that will satisfy the spiritual thirst of man.

As many sided as man is, so many sided is the provision of Jesus Christ. As God has made music for the ear and beauty for the eye, water for thirst and food for hunger, so He has something to meet every want and satisfy every desire of the spiritual man.

The soul hungers for love, Jesus is the most loveable object on which one can set his affection, "Yea, He is

altogether lovely."

The soul hungers for forgiveness. Jesus on the cross brings the assurance of forgiveness from God.

The soul hungers for eternal life. "He that believeth on Me hath eternal life. The water that I shall give him shall be in him a well of water springing up into everlasting life." (Jno. 4:14.)

The soul hungers for God, for heaven, for holiness, a perfect life, a larger sphere and broader life for usefulness, for knowledge, for real happiness. Jesus satisfies all these desires. But oceans of water will not help unless we go to the proper source. "He that believeth on Me from his person shall flow rivers of living water." It is for every responsible person—God is no respecter of persons. "Ho, everyone that thirsteth come ye to the waters."

Those who drink of this living water are not selfish, but let it flow freely to all with whom they come in touch, in the way of Christian graces, being partakers of the divine nature they cannot help it, to impart goodness, mercy and kind deeds and spiritual teach-

ing by precept and example.

The greatness of any person is measured by the number of his desires and thirsts by their capacity. If you take a small pitcher to the fountain you won't take much. All growth of the soul is by means of these thirsts and their satisfaction. It is a sickly soul that has no appetite.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

1250 E. 3rd St.,
Long Beach, Calif.

CAN A CHRISTIAN SUPPORT A MODERN CHURCH

J. A. Leckron

We often hear in these last days the question asked, whether we can still hold on to the old church, when we know they have drifted so far away that we cannot see how we can say there is any of Christ's Spirit in it.

Then why hang on to something there is a doubt in, when there is a church already reorganized in which we can safely go when the scriptures faithfully warn us that in the last

days there shall be among the professed followers of Christ a woeful and general falling away from sound doctrine and the vital truth of the church of our Lord and Savior, Jesus Christ. This apostasy has already commenced and is sweeping onward with an ever increasing and awful rapidity.

Modernism is undermining the very foundations of the faith, murdering spiritual life, fostering all manner of worldliness in the church, and making real revivals of religion more difficult. The word of God abounds with warnings against false prophets and false teachers as the following scriptures plainly show:

First, we have the warning of the Son of God. "Beware of the scribes, which desire to walk in long robes and love greet-rooms at feasts." What a picture this is of the modern higher critic, the New Thought preacher, and the Socialistic Reformer, as they appear in the assemblies, conferences, love feasts, and the protestant churches and schools. "Who devour widows houses, and for a show make long prayers, the same shall receive greater damnation."

(Luke 20:46-47.) "Many false prophets shall rise, and shall deceive many... There shall arise false Christs, and . . . if it were possible, they shall deceive the very elect." These very teachers have already gotten into the churches and schools doing their deadly work, starving souls and butchering faith.

Second, we have the warning of the Apostle Paul, "Beware of dogs, beware of evil workers, beware of the concision." (Phil. 3:2.) "Beware lest any spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8.) It is important to notice that philosophy is here coupled with vain deceit, and is classed with all the other "beware." It is the only place where philosophy is mentioned in the word of God; and here we are warned to beware of it, "lest some man spoil you" with it. Here the word "spoil" literally means "to make prey of," as when a man fall into the hands of a robber and is stripped of all his possessions. The philosophic speculation of the word of God is today robbing the faith, and plunging the church into all forms of heresy. We need more positive teaching and preaching of the word, not speculation.

In II Peter 1:20-21 we have the following, "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit."

There are too many elders and ministers who put their own interpretation on the word of God instead of taking it as it is, and that is what will cause division in the church, so let us beware of such. Again the apostle says, "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, fierce, incontinent, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of God-

liness, but denying the power thereof; from such turn away."

"These says the apostle, are "ever learning and never able to come to the knowledge of the truth.... These also resist the truth: men of corrupt minds, reprobate concerning the faith." (II Tim. 3:1-8.)

Third, we have the warning of the apostle Peter. "There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of His coming?" (II Peter 3:3-4). "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them..... And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." (II Peter 2:1-3.)

Fourth, we have the warning of the apostle John. "Anti-Christ shall come, even now are there many anti-Christ: whereby we

know that it is the last time." (I John 2:18) Alas, there are even now many deniers of the Son of God, who call themselves Christians. The apostle warns against these "seducers." (I John 2:26.)

Fifth, we have the warning of the apostle Jude. "These are..... ungodly men, turning the grace of God into lasciviousness," that is, they reject the grace of God and salvation by the blood of the cross, and preach instead "social regeneration." They substitute joining the church and baptism, for conversion and regeneration; they substitute power for purity; service for holiness, faith in a church instead of faith in the blood of Jesus. They substitute drives, human programs, and consecration for service, for the baptism with the Holy Ghost and fire commended by Jesus to save a lost world. Again says the apostle Jude, "They have gone in the way of Cain, and ran greedily after the error of Balaam for reward." They substitute human achievements for redemption by the blood and sell their Lord and their soul for positions, popularity

and gold. "They have perished after the gainsaying of Core." They are proud boasters of superior scholarship. They are seekers for office, and leadership. They oppose faithful men of God, getting the swell head, and all must come under their sway whether it is the word of God or not. "These are numerous, complainers." They murmur and complain about the word of God and the faith of His people. "Clouds they are without water, carried about of winds." They give no rain. Everything spiritually dries up, and dies under their ministry. They kill everything good in the church. They are blown around with every wind of false doctrine, and yet claim to be saints. They are "trees whose fruit withereth." They are trees whose leaves wither and fall. They bear not fruit. Their ministry blights, withers, and destroys faith, breeds doubt and all forms of evil and worldliness, as great numbers can testify.

They are "raging waves of the sea" roaring and foaming against the word of God, scattering and wrecking faith everywhere. They are "wandering stars."

They are mockers . . . who walk after their own ungodly lusts. They call men who accept the atonement, and believe a whole Bible "old fogies, back numbers and mossbacks."

These have "crept in un-awares." Who let them in? Who is to blame? We answer unhesitatingly, all who support them. They are "spots in your feasts." Think of it. False teachers with damnable heresies, "reprobates concerning the faith," sitting in conferences, in love feasts, and taking the Holy Sacrament with holy men of God filled with the Holy Spirit and divinely called. How did they get there, and how do they stay there? Who is to blame? Our answer is, that to support such traitors of God and His word as are above described, whether they are in the pulpit or teaching in college is really helping the Devil, and taking one's stand against God. There can be no neutral ground in this matter for the Bible says, "He that is not with Me is against Me, and he that gathereth not with Me, scattereth abroad."

When we give of our

means to support such men, we are in a very real sense bidding them God-speed, and partaking of their evil deeds. Moreover the individual, institutions, or churches, that disregard the warning of God and join hands with false teachers and worldly professors and welcome them into fellowship, will soon find that their spiritual house has been robbed of its choicest treasures, their building wrecked, and their foundations destroyed. We trust that we may be able, by the help of God, to get rid of, and stay rid of any of the class mentioned in this article. It would please the Devil if he could get a few started in the Dunkard brethren church, and the only way to keep the Devil out of our lives, is to keep Christ within our lives.

Pray for us that we may always abide in the True Vine.

Greentown, Ind.

THE COST OF CONFESSING CHRIST

Ida M. Helm

"Jesus heard that they had cast him out, and when

He had found him he said unto him, Dost thou believe on the Son of God?" (John 9:35.) Jesus was seeking a spirit of humility and openness of mind and of willing obedience to the truth in Christ Jesus; and in the young man of the text He saw one on whom the door of the synagogue had closed because he confessed Christ to be God's Son.

If we today would believe on Jesus He would have us confess openly before the world, even before influences hostile to a genuine confession of Christ.

In the pioneer days of Christianity open confession with its needs and its dangers formed one of the great questions of the church. The light of truth and opportunity then as now meant a challenge for confessing Christ as one's own personal Savior by those who would accept the Christian religion.

The terrible persecution under the emperor Domitian came between 81 and 96 A. D. Many of the Christians were driven from their homes into exile. Many were put to death by all conceivable tortures. The ones that were exiled

carried the glad tidings of salvation into the remotest provinces of the empire, undaunted by the fierce hand of persecution.

The scepter of Rome was placed in the hands of Nero in A. D. 54. Almost 30 years before Domitians time. At this time Paul was in Rome in chains boldly preaching the religion of Jesus Christ and proclaiming the good news that God is no respecter of persons, the monarch and the slave stand alike to His tribunal. All men are created of one blood, all belong to Christ by right of creation and redemption. All are duty bound to love God with all his heart and with all his soul and with all his mind and with all his strength, and his neighbor as himself, and that the wicked shall be cast into hell.

Thousands of oppressed and world weary people accepted the Christian life, but the denunciations of divine wrath upon those who by their cruelties were converting the world into a realm of woe fell appallingly upon the hard, unrepentant hearts and unheeding ears of the proud oppressors.

The teachings of Jesus were hateful to Nero. He was monarch of the world and he was determined to blot out the religion of Jesus Christ from the world, and he set about with his intellectual shrewdness and brought public opinion to bear against the Christians. A mighty army moved unquestioning at his bidding and daily and mightily the headman's ax and the flames of martyrdom raged. Cruel slanders and falsehoods were fabricated against the Christians and many were deceived and turned from the way of truth.

The first century passed and still it meant persecution to confess Christ as one's Savior, for the social forces around the Christians were haters of Jesus and every Christian bore his cross daily.

At the beginning of the second century Ignatius was bishop of the church at Antioch in Syria. He had obtained a very high reputation for devout character and Christian zeal. Ignatius was brought before the emperor Trajan charged with the crime of being a Christian and influencing others to become Christians

and ruin themselves. Trajan tried every way he could to get the bishop to deny Christ, but Ignatius was firm, "There is but one God, who has made the heavens and the earth, the sea, and all which they contain; and there is but one Jesus Christ, the only Son of God, to whose kingdom I aspire." Replied the bishop, "He has made atonement for my sins, and has put all the malice of Satan under their feet who carry Him in their hearts."

"Do you then carry in your heart Him who was crucified?" asked the emperor.

"I do," replied the bishop, "for it is written, I will dwell in them and walk with them."

Ignatius was immediately sentenced to be conveyed to Rome in chains and under guard, and there to be thrown to the wild beasts for the entertainment of the people. The coliseum was crowded with a jeering multitude when the bishop was placed in the center of the arena and the iron doors of the dens were opened and ferocious wild beasts, gaunt with hunger rushed in with loud roarings and tore the

old man limb from limb and devoured him.

What did confession of Christ mean and what did it cost? If one were a Jew, it meant acknowledging Jesus as the Christ—the Messiah of God—and it meant separation from one's people and persecution. As over against the Roman world it meant first of all, scorn and contempt; for these fanatic Christians were worshippers of a dead Jew, one who had been put to death as a criminal on the cross. So degrading was the method of death by crucifixion that Rome would not permit one of her citizens to be put to death on a cross.

Beyond that to confess Christ meant the hostility of the government, persecution and possibly death in some horrible manner. Even when there was no governmental persecution the followers of Jesus suffered innumerable wrongs and outrages from the hands of the populace. The mere fact that one was a Christian, no matter how exemplary his life or pure his character, it exposed him to every conceivable indignity from the idol worshipping and emperor wor-

shipping people.

What does it mean to confess Christ in 1934?

Today Jesus is looking for men and women and boys and girls who will confess Him as their own personal Savior from sin, the Son of God whom they love and are willing to serve every day.

In the United States it is a badge of respectability to belong to church.

It makes very little difference to our friends whether we believe in Christ as the Son of God, a personal Savior from sin, or whether we hold some other view of Him. In these strenuous days of unrest and unbelief and materialism on one hand and such ready formal acceptance of the name of Jesus on the other hand, there is more pressing need for people who are willing to serve Christ and who understand what the spirit of Christ really means in the world's life today, and who will stand for him in open confession, every day, at all times and in all places.

We should, if we would faithfully serve Christ take an open stand against the sins of the day. It is true that there are professing Christians today that wink

at glaring sins that are fostered and petted by lukewarm and careless Christians. Perhaps they began in childhood. Children do not need to sow wild oats, they should be taught to love Christ and His gospel and hate sin and its father, Satan.

Righteousness and integrity are not developed in the wild life of the beer parlor, the modern dance, the bridge party, or in club life. One can not commit sin and get away with it. God knows. Sport is the big thing today and it is a costly thing. Following in its delusive ways one is led farther and farther from Christ, the way of life. To confess Christ really and truly today, means for us to renounce Satan and all his pernicious ways, and use all our time and influence and talents in the service of Him who gave them to us and will one day require them at our hands.

His ways are ways of pleasantness and peace such as this world can never know. Jesus says, "Take up your cross daily and follow me."

R. 2, Ashland, Ohio.

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NEWS ITEMS

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LOWER YORK COUNTY, PA.

We, the Lower York county congregation, held a series of meetings from August 12 to 25, with Elder Arthur B. Rice, Frederick, Md., as the evangelist. There was an interest manifested by our members and the surrounding community. We as members were richly admonished from God's inspired word and as a result of a demonstration of the Holy Spirit six precious souls were added to our number by baptism and the promise of others pending and just prior to our series of meetings two had been added, one by baptism and one by her former baptism.

May God bless us to the extent that we might remain faithful and be instrumental in His hand in bringing many more from darkness into his marvelous light.

Charles H. Ness, Cor.

WAYNESBORO, PA.

On June 3rd we were much pleased to have Bro. Z. L. Mellott and Bro. Henry Mosser with us. They stopped off in Waynesboro on their way to conference.

Sunday, June 24th we were visited by Elders L. B. Flohr and A. G. Fahnestock. All of these brethren brought good gospel messages to us for which we feel very grateful to our Heavenly Father for their coming.

On Saturday, July 28th at 1:30 o'clock we held our regular council

meeting. The meeting was opened by our Elder, D. S. Flohr, and he led us in prayer. All business was disposed of in a meek and Christian spirit.

August 4th, at 2 o'clock we held our harvest meeting. Sermon by our Elder, Bro. D. S. Flohr. The offering received was \$35.55.

We are expecting to have Elder L. B. Flohr begin a series of meetings Sunday evening, October 14th. Our love feast will be Saturday, October 27th, services beginning at 10 o'clock a. m. We wish to extend an invitation to all who can to attend these services.

We ask an interest in the prayers of the faithful in behalf of those who have not yet accepted Christ as their personal Savior.

I also wish to express my thanks to those who have written me during my long illness.

Sister A. Mae Tharp,
R. 2, Waynesboro, Pa.

DOCTRINE

J. D. Brown

We are living in an age when doctrine is out of style. The popular churches of today have done away with doctrine altogether.

The gospel teaches the time is coming when people will not endure sound doctrine, but will heap to themselves teachers having itching ears. (II Tim. 4:3.) I believe we have arrived at that age. A great many of the ministers who are the

most capable so far as education is concerned of preaching the real doctrine of the gospel of Jesus Christ refuses to preach it altogether.

I remember several years ago, one of the educated ministers of a certain church said he was not a doctrinal preacher. I wish to say they have neglected preaching the doctrine until they dare not preach it. The church today wants preachers who will preach to tickle the ears, who will preach to satisfy the lust of the flesh, or the carnal mind.

Paul in Rom. 8:7 says the carnal mind is enmity against God, not subject to the will of God, neither indeed can be.

Jesus Christ severely rebuked the Pharisees simply because they failed to recognize doctrine. (Matt. 23:23) They were strong on tithing, but neglected the weighty matters of the law, the most important part. Show me a people who are strong on doctrine and I'll show you a people who are likely to recognize the whole gospel.

The religion of Jesus Christ is supported by doc-

trine, but take away doctrine and it's like cutting the trunk from under the tree, the entire structure falls to the ground and dies, the trunk of the tree is the source that every twig, no matter how large or how small gets its support, or life. So it is with the church, it exists by doctrine. Do away with doctrine and the church will perish.

Christ says in John 15:5, "I am the Vine and ye are the branches." He teaches if we are severed from the vine we perish.

I would like to liken the vine to the doctrine or the fundamental principles of the gospel of Jesus Christ. Jesus Christ was a doctrinal preacher, and we, who are ministers of the gospel of Jesus Christ, if we be in Christ and if Christ be in us, are duty bound to be doctrinal preachers. Jesus preached faith, repentance, and baptism for the remission of sins. He also preached feet washing to his disciples. He gave them to understand they also should preach feet washing, (John 13). He said I have washed your feet for an example, then commanded them to wash one another's feet;

then again in the great commission He says, go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And do not forget He had prior to this, commanded them to wash one another's feet, and lo, upon those conditions He promised the disciples He would be with them always, even until the end of the world.

Peter was a doctrinal preacher. On the day of pentecost he preached a wonderful doctrinal sermon, he preached faith, repentance and baptism. He condemned sinfulness, it pricked their hearts, and were made to cry out what must we do. (Acts 2.) Peter was filled with the Holy Ghost—Christ in Peter and Peter in Christ. Paul was a strong doctrinal preacher. He says, "I lay the foundation, and others build thereon. (I Cor. 3:10.) He also warns those who build on the foundation how careful they should be, because the foundation he laid was the apostles, the prophets and Jesus Christ, the chief

corner stone.

Paul felt the great responsibility resting on him. He says in I Cor. 9:16: "Woe is unto me if I preach not the gospel of Jesus Christ."

He instructed Timothy to preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. (II Tim. 4:2.) Make full proof of thy ministry. (II Tim. 4:5.)

I believe there was at least two things resting on Paul's mind. First, he had the church at heart. He knew the necessity of making full proof of the ministry. Paul knew the life of the church depended on men who were not ashamed of the fundamental principles of Jesus Christ.

In the second place, I think Paul felt he would be held accountable to some extent for the doctrine Timothy would preach. Paul in Gal. 1:8 says, "If any man, even an angel from heaven come among you, and preach any other doctrine, let him be accursed." All scripture is given by inspiration of God, It's profitable for doctrine, for reproof, for correction, for instruction in righteous-

ness that the man of God may be perfect, thoroughly finished unto all god works. (II Tim. 3:16-17.) Jesus Christ has established a law so exacting to enforce His doctrine that no man can afford to trifle with the fundamental principles of the gospel of Jesus Christ.
 Poplar, Mont.

OBEDIENCE

D. K. Marks

And Samuel said, hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken than the fat of rams, . (I Sam. 15:22) These are the words that God spoke through Samuel to Saul, Israel's first king.

When the children of Israel were living in Egypt in sorrow and bondage they cried to God for deliverance, God heard them and sent Moses to deliver them and lead them on to the land of Caanan. God governed them through judges for a period of 450 years, Samuel being the last judge.

We read in I Sam. 8:4: Then all the elders of Israel

gathered themselves together and came unto Samuel and said, behold thou art old and thy sons walk not in thy ways, now make us a king to judge us like other nations. This request displeased Samuel, he prayed to God for guidance in the work the people wanted him to do, and God answered Samuel and said, they have not rejected thee, but they have rejected Me, that I should not reign over them, from the day I brought them out of the land of Egypt they have forsaken Me time after time and served other gods, so do they now. The Samuel went and spake against their request; he told them of the burden of taxation, the hardships, preparations for war and wars the king would lead them in, but the people refused to hear and obey the voice of Samuel; they said nay, but we will have a king, that we may be like other nations, that our king may judge us, and go before us and fight our battles.

The Israelites were God's chosen people and they were commanded to be a separate people, a peculiar people, different from other

nations, but they were ready to reject God as their king in order to get an earthly king like other nations. Is this the desire and condition of people, nations and churches today?

Samuel dismissed the assembly of elders and people and sent them to their own homes. Immediately a man of the tribe of Benjamin, named Kish, had the misfortune of losing his beasts of burden so he sent his son, Saul, and a servant to hunt for them. They traveled day after day; finally Saul thought of returning home fearing his father would think he was lost. Saul's servant said this is the city that the Seer lives (the old name for a prophet) let us inquire of him. God had told Samuel the day before that Saul would come to him and he should anoint him king. When Saul arrived Samuel made a feast for him and told him that he would be king, but he said, "Am I not a Benjaminite, the smallest tribe of Israel, my family the least of all the tribes of Benjamin, wherefore speakest thou so to me?"

Soon Samuel called the people together unto the

Lord in the city of Mizpeh, saying, "God brought you out of the land of Egypt, delivered you out of the hand of all your enemies, adversities and tribulations, yet ye have this day rejected your God." All the tribes were represented—the tribe of Benjamin was chosen, the family of Matri was taken and Saul was chosen king. He was feeling little and humble in heart, therefore he had hid himself, when he was found and brought before the people he was the tallest man in all the kingdom of Israel.

Then the people shouted for joy and gladness and they felt they had gained their desire to be like other nations—they had a king.

Samuel said stand and see what God will do today. Is it not wheat harvest? God sent rain and thunder (an unusual occurrence in the land of Caanan in harvest time) to convince the people that they had sinned and done wickedly in demanding a king. The people were terribly frightened and pleaded with Samuel to pray to God for forgiveness so that they should not die on account of their sins. Again Samuel said, "Fear God,

serve Him in truth with all your heart: but if ye shall still do wickedly, ye shall be consumed, both ye and your king."

When Saul started out in his new work he was blessed with success and honor as long as he was obedient to the voice of the Lord. Finally Samuel came with a message from the Lord to Saul and said, now go and smite Amalek, and utterly destroy all that they have, spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. (I Sam. 15:3.)

Saul gathered his army together and went to fight with the Amalekites. He destroyed them partly but not utterly. He saved king Agag and some of the best cattle and sheep and brought them into his home country. When Saul met Samuel he said, I have performed the commandment of the Lord. Samuel asked what meaneth this bleating of the sheep and the lowing of oxen that I hear? Saul began to feel that he was disobedient, he said the people spared the best of the sheep and oxen to sacrifice unto the Lord and the rest

we have utterly destroyed. Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to harken than the fat of rams, for rebellion is as the sin of witchcraft, stubbornness is as iniquity and idolatry, because thou hast rejected the word of the Lord, He hath also rejected thee from being king."

Then Saul, when he saw that he could no longer hide his sin of disobedience, said to Samuel, "I have sinned, I have transgressed the commandment of the Lord, because I feared the people. Pray for me, pardon me." Samuel said, "I will not return with thee for thou hast rejected the word of the Lord."

Reviewing the life of Saul briefly, we see him start out in life meek and humble, lead by the good Spirit of God, blessed and honored by God and men, but when he disobeyed the commandments of God, the Spirit of God left him, then he was guided by an evil spirit. He sought honor by trying to kill David, sought counsel through witchcraft

and finally the Philistines made war with Saul, his sons were killed, he was wounded and at last he killed himself.

Here we can see the blessings of obedience, also the sorrows and curses of disobedience. God demanded obedience to His commandments all through the years of the Old Testament. We should take the warning and we should see the blessings and promises of strict obedience in our day.

Someone may say we are living under the New Testament, in a time of grace. Jesus came into this world and taught His disciples plain commandments for a period of about three years and on the last night before His crucifixion He said, I have given you an example, that ye should do as I have done to you, if ye know these things happy are ye if ye do them.

Jesus had riveted the importance of obedience in the lives of Peter and John, when the Pharisees put them in prison, whipped them and threatened their lives they said, "We ought to obey God rather than men."

(Heb. 5:8-9) "Though He were a Son, yet learned He obedience by the things He suffered and being made perfect, He became the Author of eternal salvation unto all them that obey Him." Here we see that Jesus Himself was obedient to the commandments of God; we also have the promise of eternal salvation if we obey Him.

Let us turn to that wonderful sermon that Jesus preached on the mount, at the end of the sermon He said, "Therefore, whosoever heareth these sayings of Mine and doeth them, I will liken him unto a wise man that built his house upon a rock." Naturally speaking we all know the importance of building a house in a safe, sure and careful way that it will stand the test for years to come. Surely it is very important that we build our spiritual house in a safe, sure, careful way by strict obedience to all his commandments, let us start at the beginning, follow in the footsteps of Jesus all the way and our spiritual house will stand the test in this life and in the ceaseless age to come.

May we ever pray for the

guidance of the Spirit in this important work.

R. 3, York, Pa.

Keep glad; it's the best way of serving God that was ever revealed.—George W. Cable.

FAMILY WORSHIP

L. A. Shumake

A prayerless family can not be otherwise than irreligious.

They who pray in their homes do well; they that not only pray, but read the Bible do better, but they do best of all who not only pray and read the Bible, but sing the praises of God. What scene can be more lovely on earth, more like the heavenly home, and more pleasing to God than that of a pious family kneeling with one accord around the home altar, and uniting their supplications to their Father in heaven! How sublime the act of these parents who thus pray for the blessing of God upon their household! How lovely the scene of a pious mother gathering her little ones around her at the bedside, and teaching them the

privilege of prayer. It is this which makes home a type of heaven, the dwelling place of God, the family altar is heaven's threshold. The influence of family worship is great, silent, irresistible and permanent.

It affords home security and happiness, removes family friction, and causes all the complicated wheels of the home machinery to move on noiselessly and smoothly. The dew of heaven falls upon the home where prayer is want to be made. Its members enjoy the good and pleasantness of dwelling together in unity.

Be it suggested that the worship be regular and devout, and that the whole family engage in it. Some families are not careful to have their children present when they worship. This is very wrong. The children above all others are benefited, and should always be present. Some do not teach the children to kneel during prayer, and hence they awkwardly sit in their seats while the parents kneel, this is a sad mistake. If they do not kneel they naturally suppose they have no part or lot in the devotions, and soon feel it is wrong to come

before the Lord.

Our teaching should include the necessity of keeping the commandments of Jesus, and the penalties of its neglect, and the rewards of our faithfulness to it. The lack of family worship is threatening the very heart of civilization, and hindering our national prosperity and renders us unfit to receive individual blessings. (Ps. 9:17, Deut. 8:11.)

Someone has said that "no nation is stronger than its homes." This one statement should cause serious thought to all lovers of this fair land of ours, and since the church and home are inseparable it behooves every father and mother to safeguard their children against all of the machinations of Satan. (Deut. 6:7-9.)

Dear reader, let us encourage and build up the family altar, "set thine house in order" and be then an example of believers. Let yours therefore, be the religious home, and then be sure that God will delight to dwell therein, and His blessing will descend like the dew of heaven upon it. "Your children shall not be found begging bread, but

shall be like olive plants around your table—the heritage of the Lord." And then in the dark hour of home separation and bereavement, when the question is put to you mourning parents, "Is it well with the child?" "Is it well with thee?" You can answer with joy, "It is well."

Louisa, Va.

Be gentle and you can be bold; be frugal and you can be liberal; avoid putting yourself before others, and you can become a leader among men.—Leo Tze.

And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell.

To be truly devout, we must not only do God's will but we must do it cheerfully.—Francis de Sales.

"Now is Christ risen from the dead and become the first fruits of them that slept." (I Cor. 15:20.)

So the last shall be first, and the first last: for many be called, but few chosen.

HOW TO OVERCOME EVIL

Be kindly affectioned one to another with brotherly love: in honor preferring one another. Recompense to no man evil for evil. Provide things honest in the sight of all men. Be not overcome of evil, but overcome evil with good.

Romans.

SUNDAY SCHOOL LESSONS

- Oct. 7—Acts 23:16-35.
- Oct. 14—Acts 24:1-13.
- Oct. 21—Acts 24:14-27.
- Oct. 28—Acts 25:1-16.
- Nov. 4—Acts 25:17-27.
- Nov. 11—Acts 26:1-16.
- Nov. 18—Acts 26:17-32.
- Nov. 25—Acts 27:1-20.
- Dec. 2—Acts 27:21-44.
- Dec. 9—Acts 28:1-15.
- Dec. 16—Acts 28:16-31.
- Dec. 23—Luke 2:1-20.
- Dec. 30—Review Book of Acts.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 7—Joshua the New Leader.
Joshua 1:1-18.
- Oct. 14—Rahab and the Spies.
Joshua 2:1-24.
- Oct. 21—Crossing the Jordan River.
Joshua 3:1-17.
- Oct. 28—How the Walls of Jericho
Fell. Joshua 6:1-21.
- Nov. 4—Achan and the Wedge of

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- Nov. 18—Samson the Strongest
Man. Judges 16:23-31.
- Nov. 25—Ruth and Naomi. Ruth
1:1-18.
- Dec. 2—Hannah and Her Prayer.
I Sam. 1:9-28.
- Dec. 9—Samuel in the Temple. I
Sam. 3:1-21.
- Dec. 16—The Ark and the Fallen
Idol. I Sam. 5:1-12.
- Dec. 23—Birth of Jesus. Luke
2:1-20.
- Dec. 30—Review of Lessons for the
Quarter.

BIBLE MONITOR

VOL XII

October 1, 1934

No. 19

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

A GRACIOUS PROVISION

In the midst of the struggles and tribulations of the Christian race we may at times forget the provisions that our God has made for the humble followers of the Christ under all circumstances and conditions. For this reason it is essential that we search the scriptures daily, "For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith." (Rom. 1:17)

An example of God's kindness and mercy toward His children is shown by His consideration and assistance when they are tempted. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will

with the temptation also make a way to escape, that ye may be able to bear it." (I Cor. 10:13.) Here we have a promise that should be cherished by every servant of the Lord. How comforting and encouraging it is to know that in spite of all the weaknesses that we have it is possible for us to come out victorious when tempted of the evil one.

Our Lord knows the weakness that we have and He also knows how to overcome these weaknesses and bear the temptations, "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Heb. 4:15.) We are also assured of this, "For in that He Himself hath suffered being tempted, He is able to succor them that are

tempted." (Heb. 2:18.)

Although He is able to "save to the uttermost" it is necessary for us to come humbly before Him and look to Him in faith believing to experience the intervention of divine power in our behalf. It is here where we so often fail. When tempted, troubled or distressed we are prone to rely upon our own strength or ability to save us and if we fail in this, go down in defeat. It is just at such times that God will show His power to help us if we but trust Him. It has been truly said, "man's extremity is God's opportunity." The advice of the Psalmist when in trouble and need is thus, "Wait on the Lord: be of good courage, and He shall strengthen thy heart: wait, I say, on the Lord." (Ps. 27:14.) If we wait on the Lord in faith believing and look for a way of escape when tempted we shall not be disappointed.

That our Lord is able to save need not be questioned, "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for

them." (Heb. 7:25.) "Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. 8:34.) "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (I Jno. 2:1.)

Just how He will succor us or come to our relief in all cases we do not know but if we trust Him fully a way will be provided. "The Lord knoweth how to deliver the Godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." (II Pet. 2:9.)

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:16.)

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:20.)

THE PRACTICES OF THE EARLY CHURCH

D. W. Hostetler

Selected from Brumbaugh's history.

1. "Faith, repentance and baptism are steps to salvation. Through these and these alone is conversion possible."

2. "Baptism is administered by trine immersion. From this mode there has never been any departure. Infant baptism is regarded as unscriptural."

3. "Feet-washing as taught in John 13, is held to be a divine ordinance. It has always been observed in connection with the love feast. It is not observed at any other time."

4. "The Love Feast or Lord's Supper, is a divine ordinance, likewise is observed in connection with the communion, never at any other time."

5. "The Holy Kiss, or salutation, is given at the close of the Lord's Supper or love feast, and just before the communion."

6. "The communion is administered after feet-washing, the Lord's Supper

and salutation, and not without these attendant ordinances. The communion consists in the bread and wine, commemorative of the suffering and death of the Savior, Jesus Christ. Unleavened bread and unfermented wine are the emblems."

7. "Government is democratic in the extreme. The membership rules. The congregational activity is practically unlimited. On questions of moment the congregation appeals for guidance to District meeting, made up of delegates from the respective churches. The District meeting may, when the conditions seem to warrant, appeal to Annual meeting, the highest tribunal of the church, and the decisions of this meeting are final."

8. "Elders, ministers and deacons, elected by the church from among her members, have charge of all congregational activity. The ministry is not salaried; but poor ministers and missionaries are always cared for by the church."

9. "Dress. The Brethren are a plain people. They dress modestly and decently. What is more than

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A. G. Fahnestock, Brunnersville, Pa., Associate Editor.

Ezra L. Beery, Union, Ohio, Associate Editor.

this is held to be a violation of the plain precepts of the New Testament and at variance with the spirit of the church, as it certainly is, with the practice of the early church."

10. "Law. The membership in obedience to the teaching of Jesus, avoid all legal controversies, holding that it is better to suffer than to seek vindication at the hands of the law." If, however, a member deems it a duty to appeal to the law, and can give good reasons for the same, the church may grant him the authority to so appeal. Between members, however,

all differences are adjusted in the congregational meetings, called council meetings. The members do not swear, but affirm without raising the hand or kissing the Bible. They avoid all litigation and reluctantly act as witnesses in courts of justice, and do not sit on juries trying murderers, holding conscientious scruples against capital punishment."

11. Peace, as a doctrine of the church, is fundamental. The Brethren do not go to war, and have steadfastly, and amid great persecution, refused to take up arms. There is no peace society in America that more steadfastly and conscientiously honors the teaching of Jesus on this point than the Brethren.

12. Secret societies have always been opposed by the church, and membership in them, of whatever grade or character, is absolutely forbidden. No member of an oath-bound society can become a member of the church without first severing all connection with such organizations.

13. Marriage is a divine ordinance and cannot be dissolved by courts of law.

Hence divorce is forbidden and divorced persons are not admitted to membership until the death of the divorced wife or husband.

14. Anointing with oil, by the elders is observed in obedience to James 5:14-15.

15. Aged and poor members are cared for by the brotherhood.

16. "Temperance is a time-honored and Bible sanctioned principle. The church from its beginning has refused to allow any member to engage in the liquor traffic, to drink intoxicants, or use tobacco. The oldest temperance society in the country is the church of the German Baptist Brethren. The membership is temperate, sober, honest and industrious. For almost two centuries it has been a proverb among the people that 'the word of a Dunkard is as good as his bond.' They pay all their obligations promptly and do not live beyond their income."

This is a brief statement of some of the doctrines that the early church held and observed. And we must say that the church prospered and grew under this teaching. Why should the

church not grow under the same New Testament teaching now? If this doctrine was essential for two hundred years, it is just as essential now. And if it is not essential now it never was. (Heb. 13.8.)

I take it that the word of God was given by verbal inspiration. That is, that God revealed His word to the heart and mind of men, through the Holy Spirit, and inspiration is the act of the same Holy Spirit writing the word revealed. And what ever that word means it means the same to all, the world over.

No. Manchester, Ind.

A SEPARATE LIFE

L. I. Moss

This is the same heading as was above an article I wrote not long ago. There can be much more said along this line.

In the other I spoke mainly of mixing in with some things.

Still without referring to the plain dress as taught by the gospel, I want to call attention to a few other things that belong to the world.

I first ask you readers who the radio belongs to? Is it something that belongs to the kingdom of God or the kingdom of the world? What do you hear over them? Who sings over them? Who preaches over them? Well some say they hear such good sermons over them. Yes, most of them preached by real modernists. Do the modern preachers belong to the kingdom of God or the world? The same is said of the good singing they hear. But where does it come from, which kingdom does it come from? What does Mutt and Jeff and such characters have to say over the radio. I find most people who have the radio and listen to the good preaching and good singing, can tell you all about these other fellows, at just what hour to tune in for them.

Dear reader, I think the same text of my other article applies here. "Touch not the unclean thing."

There is too much unclean with the radio for me to think our plain clothes will make us a separate people, or a peculiar people, and have in our homes a thing so worldly as the

radio. There are many other things we have in our homes by which folks are reading us.

Several years ago I had on the wall in my home a nice picture of a battleship. It isn't there any more. Readers look on the walls of your home and see if what is on the walls will denote you have separated yourself from the world. It might be if some of us folks had more money we would have more of these things and would not see what the other folks have so much. Even a calendar on the wall may talk some times. I have heard many remarks about a calendar with a picture of a woman with no sleeves in her dress. What caused people to talk about this calendar? It was a good brother's name above the woman's picture.

If we as a church are going to tell the world when we preach to them, we are a separate people we must prove our preaching by what we have around us in our homes, as well as by the plain clothes we wear. I believe in the plain clothes, but I find we must be separate from the world in some of these other worldly

things. I must say I have mentioned the radio because I have heard as much criticism against our own people because of the radio as any other thing that can be named. I have not written this just to find fault, but for the good of the church.

I am sure we all love the church, and we all believe in the separate life. If any of us can discard some things that will brighten the influence of the church and show more of the real separate life let us gladly do so.

McClave, Colo.

ARE CHRISTIANS HAPPY?

Vernie Diehl

Christians need not be troubled and worried about things in this old world and the perishable things of this life. They live above the world; their names are written in heaven; they do not have to keep up with the Joneses, the ever changing styles do not worry them. They are not jealous when other folks make a success, they prefer one another, they do not care for the praise of man, they are con-

cerned about pleasing God. He is so much easier to please than people, God has one plan and stays by that.

If you want to have trouble just try to please a bunch of people and you will have about as many different ways and things to do as people you are trying to please.

The more a person does as he pleases the less he knows what he pleases to do. The Christian does not have to be troubled about food and raiment. He seeks first the kingdom of heaven and all these things shall be added unto him. The Christian puts first things first; they look to the spiritual side of life, lay up treasures in heaven first and the material things last.

Christ does not want us to be lazy and not work, we should not be slothful in business and should earn our bread by the sweat of our brow.

Matt. 11:28-30 tells how to have our burdens lightened, come, learn, get rest. "For My yoke is easy, and My burden is light."

The Christians have their sins forgiven. O, what a joy to have all sins washed

away. When one becomes a new creature in Christ Jesus, really and truly converted, then our backs will be turned on all of the sinful pleasures of this world. We will be on the one way street and as long as we keep going that way and our backs to the world we will be happy.

A child is happy when it obeys its parents, so are Christians happy when they obey their Heavenly Father. "O, how happy are they who their Savior obey and have laid up their treasures above."

There is only one reason I can see for a Christian not being happy. They see so many people who are trying to serve God and Mammon and they can't get them to see there is no compromise, they must serve God or be lost.

The Christian has peace which passeth understanding. They have assurance of an eternal home, a home not made with hands. What joy to know there will be no parting there, no sorrow, no pain, all tears be wiped away, all will be happiness. If the Christian had only the home over there to look to they could well be happy.

How happy Christians are here when they can meet, talk and associate with one another of like precious faith, but "what must it be to be there?" With their backs turned to the world facing that eternal rest, keeping His commandments and bearing one another's burdens. (Galatians 6:9) "Let us not be weary in well doing for in due season we shall reap if we faint not." (Philippians 1:21) "For me to live is Christ and to die is gain."

Nokesville, Va.

HOW MAY WE HAVE ETERNAL LIFE?

H. A. Throne

Is it not to read God's holy teachings and live them day by day?

If we love God we will keep His commandments. What are these commandments? Is it not to love our neighbor as ourselves, to do to others as we would have them to do to us, to live peaceful with all men as much as lieth in us and to let our light shine in the neighborhood in which we live so that we will be an influence for good for the

church of God?

We are also to keep God's holy ordinances as He gave them to us; the Lord's Supper, feet-washing, the holy kiss, the sister's prayer veil all of which are necessary to the child of God.

In order to understand and appreciate these commands it is necessary for us to be born again, born of the water and the Spirit which is accomplished by submitting ourselves to triune immersion for the remission of sins and then we will receive the gift of the Holy Spirit and can come forth new creatures and walk in newness of life. Are we doing His will if we neglect these great commands?

Is it God's will that we spend our time sowing to the flesh by playing cards, attending picture shows, theaters, dance halls, fairs and such places where there is horse racing with its betting and gambling and all other kinds of sin abounding? Some who profess to be followers of Christ attend such places and claim it does not harm them but their conduct plainly indicates they are being led away from God. The scriptures instruct us to "abstain

from all appearance of evil." (I Thess. 5:22.)

How sad it is to see churches that at one time did not take part in such evils that today have given themselves over to all these abominable idolatries and have brought many of them into the church houses and corrupted and defiled the sanctuary. It appears as if what was sin one time is no longer sin. Is this possible? Satan has surely blinded the eyes of many in these last days.

How necessary it is then for we as Dunkard Brethren who have come out from among them to stand firm on the gospel and live true to our baptismal vows made when we were taken into the church. The word of God tells us, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal 6:7.)

The modern educated ministers are trying to change the Bible and make the way to heaven easier so they can get great numbers into the church so they will be more certain of a good salary, but alas, at what a price they are merchandising the church. How sadly

disappointed they and their followers will be in the end.

To those who thus trifle with God the scriptures tell us on the day of judgment the Lord shall say, "Depart from Me, ye cursed, into everlasting fire, prepared for the Devil and his angels." (Matt. 25:41.)

Why not then live while we have time and opportunity, so that when we are weighed in the balance we will not be found wanting. Let us watch and pray and not neglect our family worship for we know not when our Lord shall return to gather His children home.

Pioneer, Ohio.

THE SIGNS OF THE END

The word of God is not silent about the last times. It tells of certain conditions that shall befall men. Therefore the only way to discern the signs of the approaching end is to compare the conditions of the world alongside the word of God and study them in the light of the scripture.

When Christ spoke of the coming desolation of the sacred temple at Jerusalem His disciples were astonished: "Master, see what man-

ner of stones and what buildings are here." The Savior replied, "Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down," (Mark 13:2).

This great prophecy of our Saviour mystified the disciples; and as soon as they could they sought a personal interview with their Master on the Mount of Olives, requesting Him to tell them when these things would come to pass and what would be the sign of His coming and of the end of the world.

Replying to this question the Savior spoke first of the fall of Jerusalem; He foretold in a sentence the experience of His church through dark ages to follow; then He described the events of the later days, the signs showing His second advent; and finally He pictured the scenes of His own glorious appearing in the clouds of heaven. The fullest record of the discourse is found in the 24th chapter of Matthew. We may note briefly some of the events of Jerusalem's last days. Christ had forewarned the believers: "Take

heed that no man deceive you, for many shall come in My name, saying I am Christ and shall deceive many."

Our Savior wished to impress His followers that His second coming would be visible to all the world.

The revelator says: "Behold He cometh with clouds; and every eye shall see Him." (Rev. 1:7) The time God hath set for Christ's second coming is a secret and will come "as a thief in the night," but Christ's personal appearing will be visible to all. Another New Testament prophecy of the latter days says: In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God. (II Tim. 3:1-4.)

The apostle Paul, if living now, could not better describe the present time. Today, as never before, there is an unrestrained

passion for pleasure. The drift is strong toward the world and away from God; but we are bidden to watch and pray, lest the coming day find us unprepared. "There shall be signs," the Saviour said. We are to study the record of events, watching to catch the signs of the approaching end, as earnestly as a sailor watches the lights as he nears the haven on a dark and stormy night.

Christ is coming again, dear readers, therefore He commands us to watch lest He come and find us unprepared to meet Him.

On that last night with His disciples before the crucifixion, when His heart was sorrowful, even unto death, as the burden of all our iniquities was about to be laid upon Him, Christ's love for His own made precious to Him the thought of His second coming to gather them home at last—safe from all sin and trouble; and He said, "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. And if I go and prepare a place for you,

I will come again, and receive you unto Myself; that where I am, there ye may be also." (John 14:1-3.) In that assurance the heart finds rest. O, the preciousness of the promise, "I will come again!"

DIVINITY

J. M. Pease

Jesus Christ is the Son of God, and is divine, He is the head of the church. The word says we should be part-takers of His divine nature. So the church in this way is a divine church, and separate from the world. There is the kingdom of God and there is the kingdom of the world. If we are subjects of the kingdom of God how far dare we meddle in the things of the kingdom of the world?

(Matt. 6:24) "No man can serve two masters for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve two masters." How true this is when people begin meddling in the things of the world in elections and politics they are sure to lose that divine

power and divine nature.

Romans 12:2 is a splendid text to show us we are to "prove what is that good, and acceptable, and perfect will of God." I doubt if we can do that by mixing with the things of the kingdom of the world. And if we are proving what this text says we will have our portion of that divine nature.

The kingdom of the world does not come to the Bible or the Christian church to get her codes and regulations, neither will they harmonize with the teachings of the word. Let us be careful we hold to the things that are divine and keep free from the things that defile.

Kansas City, Mo.

NEWS ITEMS

SWALLOW FALLS, MD.

As Bro. Z. L. Mellott and family were returning from conference our Elder D. S. Flohr came with them, making his stay from June 7th to 10th during which time he preached for us, also visited our aged Bro. Moses Fike in his last illness. During this time two of our former members reconsidered their former steps and returned to the church. Eld. D. S. Flohr returned again

July 13th to begin our series of meetings and on July 15th at 11 a. m. he preached a memorial sermon for Bro. Moses Fike according to his requests, using for his text, "If a man die shall he live again?" Associated with II Tim. 4:6-7 he pointed out the beautiful Christian life of our departed brother, and the unspeakable happiness he shall meet.

June 20th we held our annual council with Eld. D. S. Flohr presiding. Opening at 2 p. m. by singing "Nearer the Cross," Eld D. S. Flohr read for the opening lesson Rom. 12:1-16. Prayer by Bro. Chas. O'Brian, and all unfinished business was taken care of and new business taken up.

All business was disposed of in a very pleasant manner for the up-building of the church. At our former council it was decided to elect one deacon at this council, later it was decided to elect two. This was done after a season of prayer asking guidance by our Heavenly Father. Because of the absence of the one deacon elected the installation was deferred until July 21st.

At this council one was received from The Church of The Brethren by the right hand of fellowship.

July 21st at 2 p. m. we came together for the examination services which were opened by singing, "Take My Hand and Lead Me Father." Opening lesson the 100th Psalm by Z. L. Mellott, who also led in prayer. Elder D. S. Flohr preached from I Cor. 14, showing to us what love is and the wonderful power it has. Bro. Henry Mosser also gave us some helpful remarks on this scripture.

After this service the installation

of the elected deacons and their wives took place. Because of the absence of a member of the ministerial board of the District our Elder called the assistance of our young ministers in the installation of the deacons. One sister also returned to our number at this time.

In the evening 38 surrounded the Lord's tables. We were very glad to have brethren and sisters from other congregations with us, and we wish to express our appreciation for their help in these services.

Some of these brethren and sisters came a distance of over 100 miles as well as others from a good distance to enjoy these spiritual feasts with us.

Sunday morning we again met for Sunday School and church. Eld. D. S. Flohr gave us another wonderful message from God's word, also assisted by the other brethren. Our hearts were again filled with joy to know that through the personal visits and influence of our Elder in these meetings two more of our former members returned and asked the church for forgiveness of their former conduct toward the church which was granted with rejoicing and were received into the church. After the close of these meetings we departed to our homes with memories never to be forgotten.

We regret very much that this report is being printed so late for which there were unavoidable reasons.

Martha G. Folk,
Fort Hill, Pa.

We regret very much that this report has been delayed. The Editor is at fault for this and he will take any censure kindly.

—Editor.

PLEASANT RIDGE

The Pleasant Ridge church held their quarterly council August 12th, at which time it was decided to have Bro. B. E. Kesler to hold our revival meetings.

The Lord willing Bro. Kesler expects to be with us the 23rd of September for a two weeks' meeting. We extend a cordial invitation to all to attend these services. We expect to hold a love feast soon. Possibly at the close of the meeting. Watch for date.

Ethel Rush.

NEWBERG, ORE.

On August 22nd, Bro. and Sister L. B. Flohr, Bro. D. W. Hostetler and Bro. A. G. Fahnestock came to Newberg and remained over Sunday. These brethren took turns at preaching each evening and Sunday. They preached the word with power and gave some very good admonition and encouragement. Bro. E. L. Withers of Pendleton, Oregon came over also to enjoy the services.

On August 24th the church met in special council. Meeting was opened by our Elder James Harp after which Bro. Flohr took charge. Everything was disposed of in a spiritual manner. The Brethren stopped a few minutes at our place here at Grant's Pass on their way to California.

The deacon brethren got the basement in shape preparatory to the District meeting of the 4th district which is to convene November 16th. We invite any brethren who can to be with us at that time.

We were glad for the safe re-

turn of Sister Van Dyke from her trip east. She is a great help to us as we are so few in number.

Sister Mollie Harlacher,
R. 2, Grant's Pass, Ore.

DALLAS CENTER, IA.

Isa. 55:1 says, "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without price." Those that have a spiritual thirst, and thirst after the living water, which is Christ, referred to in Rev. 21:6, shall receive of the fountain of the water of life freely.

In John 4:14, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

We should feel thankful to our Heavenly Father for the promise in His word. Also in John 6:37, "All that the Father giveth Me shall come to Me, and him that cometh to Me, I will in no wise cast out."

One more has accepted Christ and was baptized July 8th. May God be with those who have not been in His service long, and keep them from all evil.

We expect our series of meetings to start September 23rd and close October 6th.

The District meeting of the 3rd District will start the 6th of October which is to be held at Dallas Center.

Pray for us that we will grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.

Orville Royer.

SWALLOW FALLS, MD.

After the close of a series of meetings at Broadwater Chapel Bro. B. F. Lebo came to this place and preached on the evening of August 29 and 30. The evening of the 31st Eld. D. S. Flohr brought us another message. September 1st we met in a called council. A committee from the Elders of the district consisting of Eld. T. C. Ecker, chairman, J. A. Miller, secretary, J. L. Myers were with us to see if P. P. Snyder was deposed legally or not, and found that the former committee did its work correct and just, and that he was legally deposed and relieved of membership and our Elder D. S. Flohr was not guilty of the charge. Bro. Flohr asked the committee if they saw any place where he had done wrong and if he had left anything undone that he should have done. Their answer was we do not see that Bro. Flohr has done wrong or left anything undone, but he has done his part. Then Bro. Flohr stated he was ready to correct anything that was shown him where he was wrong, they stated there was nothing.

I cannot express the gratefulness that we owe to our Elder for his faithfulness to the church. He has done what only a true shepherd will do for his flock. He bore the false accusations which were brought against him by a disobedient one with a Christian spirit and did his part in proving to us that he was not guilty. As our Elder in charge he works for the upbuilding of the church for we see fruits of his labors. We ask God's richest blessings upon him for his never

tiring patience and the kind care which he has for the Swallow Falls church.

The brethren preached for us both Saturday evening and Sunday morning. Hearing those pure and touching gospel sermons both before and after the council and our association together well repaid us for the unpleasantness of the council. We feel that all is again in peace and union with us as a church.

Martha G. Folk,
Fort Hill, Pa.

OBITUARY

Jacob Metzler, son of John and Elizabeth Metzler, was born in Wayne county, Ohio, January 27, 1861, and died near Wakarusa, Ind., July 22, 1934, aged 73 years, 5 months and 25 days.

On February 19, 1888 he was united in marriage to Fannie Hoke, who survives, besides he is survived by four sons and two daughters: Irvin Metzler of Red Stone, Mont.; Charles Metzler of Elkhart, Ind.; Frank Metzler of Chicago, Ills.; Vernon Metzler of South Bend, Ind.; Mrs. Albert (Mabel) Gordon of Orlando, Fla., and Mrs. Joseph (Ethel) Robison of Wakarusa. One daughter, Mrs. Alma Herr preceded him in death four years ago. Nineteen grandchildren and 5 great grandchildren, two brothers and one sister, Christian and Enos Metzler and Mrs. Jacob Miller, all of Wakarusa also survive.

He accepted Christ as his Savior in youth, being baptized July 9, 1879, always a regular church attendant until hindered by failure of health. He was a member of the Dunkard Brethren church, so reads

the obituary of our dear brother.

We would like to add just a few words in behalf of the one who has been called from us. We notice that the dear Lord allowed Bro. Metzler to live the allotted time and we are unable to express how much he has been missed since his affliction and his companion likewise. Bro. Metzler was afflicted three years ago and bore it with much patience and without murmuring.

Bro. Metzler was not talented to speak in public as some are, but lived that meek and quiet life that seemed harmless to all that came in contact with him. Let each of the readers try and follow the example of our Brother in finding our way to the house of worship on Sunday morning, while health permits us for the day will come to each of us when this blessing will be taken from us, and it may be even at the door for some of us—the Lord above knows.

Sister Martha E. Wallace,
Goshen, Ind.

OBITUARY

David O. Shideller was born in Lancaster township, Huntington county, Ind., May 11, 1877. He died in the hospital at Las Animas, Colo., July 10, 1934. For some time he was making his home with his half sister, Mrs. L. I. Moss of McClave, Colo. He has one full sister in Indiana, a step-father and two half-brothers, three step-brothers and one step-sister.

His body was shipped to Huntington, Ind. Funeral services were held in the Lancaster Church of The Brethren Saturday, July 14,

conducted by DeWitt Miller of the Church of The Brethren.

He joined the Dunkard Brethren church October 1933 near McClave, Colo. He had a sore foot which resulted in gangrene and had his foot taken off about ten days before his death.

L. I. Moss,
McClave, Colo.

THE SUNSET GATES

I have often thought, when sunset
Burns on the mountain's crest,
And its strange, unearthly glory
Kindles along the west.

In a vision of wonderful splendor
That the gates of heaven were ajar,
And through them I caught faint
glimpses
Of the land where our loved one are.

Behold, or is it but fancy?
The sunset, gates swing wide,
And I see, through their parted
portals,
The hills of the heavenside.

The hills that are crowned with
sunshine,
Of a day that never ends
In a country where no grave is
And no one mourns lost friends.

I fancy I catch, through the gate-
way
A glimpse of the golden street;
And an echo of wonderful music
Mystic, low and sweet.

Comes on the winds of twilight
From the country far away,
Where the dear remembered voices
Sing in God's Choir today.

And see but a shadow hides it,
I tho't I saw a hand
That beckoned me to come over
To the beautiful summer land.

Oh, loved of mine whom I miss so,
Are you there at the sunset gate
To watch for me down the pathway
That leads home soon or late?

The angels of dusk are closing
The gates of my longing eyes,
And no longer I see the city
Or the hills of paradise.

But love like the soul is deathless,
And some day God knows when,
We shall pass through the sunset
gateway
And find our own again.,
Selected by A. Mae Tharp.

JUST HAVE FAITH

Though our lives seem dull and
cheerless,
Be the weather cold and gray
We can always find some comfort
If we've only faith to pray.

For God is in His heaven,
Ever ready to bestow
Loving kindness and forgiveness
On His children here below.

If we will be cheerful,
Help our brother with his load;
It will lighten many heartaches
As we walk life's winding road.

If you find someone has fallen,
Do not spurn, but give him aid;
Tell him of the Master's promise—
Speak God's message, unafraid.
Audrey Shumake.

SEARCH FOR HAPPINESS

Search for happiness afar,
Seek it in a distant place;
Reach for it as toward a star,
You will never see its face!

Search for happiness at home,
Look for it in duty done;
And you will never need to roam,
For your happiness is won.

Audrey Shumake.

THE LORD OF COMMON THINGS

For ye see your calling, brethren,
how that not many wise men after
the flesh, not many mighty, not
many noble, are called: but God
hath chosen the foolish things of
the world to confound the wise;
and God hath chosen the weak
things of the word to con-
found the things which are
mighty." (I Cor. 1:26-27.)

I love the name of Christ the Lord,
The man of Galilee,
Because He came to live and toil
Among the likes of me.
Let others sing their praise of
A mighty king of kings;
I love the Christ of common folks,
The Lord of common things.

The beggars and the feeble ones,
The poor and sick and blind;
The wayward and the tempted ones,
Were those He loved to find.
He lived with them to help them,
Like a brother and a friend;
Or like some wandering workman
Finding things to mend.

My job is just a poor man's job,
My home is just a shack;
But on my humble residence
He has never turned His back.
Let others sing their praises to
A mighty king of kings;
I love the Christ of common folks,
The Lord of common things.

—Selected.

THANKFUL

Elwyn Speaker

Thankful for what? O, for so many things, but right close to the head of the list stands the Dunkard Brethren church. What would we do, where would we be if God had not retained and provided it for us—"A shelter in the time of storm?"

We should be so glad and thankful that we were rescued from the sinking ship, not because of our perfection, but by His mercy and because we heard and obeyed the still, small voice, "Come out from among them, and be ye separate."

We rejoice and are exceedingly glad that we are permitted to stand on the solid rock. However a tinge of sorrow touches our hearts because of the earnest, faithful souls who are still clinging to the sinking ship. I never heard of a sinking ship that turned toward the light and came up to the surface again. Did you?

Occasionally I see a copy of the once good old church paper, but each time I lay it down with sadness, for

here and there are marks indicating the constant, continual drift of the church toward the world. "How are the mighty fallen!"

Dear Christian friends, stop and think and pray a minute. Are you just exactly where God wants you to be? Are your church and associations the most helpful possible toward obeying all the teachings of God's word—keeping your baptismal vows? Are you really, truly ready for the great judgment day?

Los Angeles, Cal.

CHRISTIAN EDUCATION

John Sleppy

I have before me a pamphlet with the following heading: "Board of Christian Education and National Council of Woman's Work." Here is their claim, one of the aims of the Christian education program is to inspire a greater interest in and a deeper loyalty to the Bible. The need for such a plan was first suggested by the National Council of Women's Work and the board of Christian Education was asked to prepare it. It will be promoted coopera-

tively by the two organizations.

Here is their proposition to the above. Read a chapter a day and mark the verse which means most to you. This Bible reading plan will get before the people more effectively if it is sponsored by some group in the local churches. The women's organization has a department of Bible study which will naturally sponsor the project, yet in other places the B. Y. P. D., Men's Work, Women's Work or some Sunday School class may promote it.

Dear reader, examine the first organization, National Council of Women is a compromise scheme in order to counteract, to make null and void the faith which was once delivered unto the saints. (Jude 1:3.) Eve is still continuing to hand over the forbidden fruit. Second, the Board of Christian Education has submitted to the women's request. Now both organizations have started with Christian education. They do not know where they are going, when they get there they don't know where they are, and when they come back they can't tell you where they have

been.

Jesus Christ never instituted two organizations to be a national dictator for His church. It is very apparent that the majority of churches are led by these international dictators. I ask the candid question, how much has the international Sunday School quarterly helped to maintain the purity and holiness of the church?

I challenge anyone to prove to me where a set of dictators have been a benefit to the churches when they select only such scripture that nearly all denominations can agree on and the rest of the Bible is junked. God pity any church that will follow the Lord of the international Sunday School quarterly instead of the Bible, and are trampling under foot the Son of God and count the blood of His covenant of none effect.

The international Sunday school lessons have helped to cause the Church of The Brethren to fall into error. (II Peter 3:17) "Beware lest ye being led away with the error of the wicked fall from your own steadfastness." (I Tim. 6:2) "Which

some professing have erred concerning the faith. (chapter 1:18-19) Paul admonishes Timothy, "War a good warfare holding faith and a good conscience; which some having put away concerning faith have made shipwreck."

(Rev. 3:1-2) "I know thy works that thou hast a name (Christian Education) that thou livest; and art dead (why?) because thou (church) sufferest that woman Jezebel which calleth herself prophetess (or National Council of Woman's Work) to teach and to seduce my servants to commit fornication" (with other denominations) (Rev. 2:20). The above fornication is just as dangerous in the day of judgment as unlawful sexual intercourse.

Pleasant Hill, Ohio.

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* **YOUNG PEOPLES** *

* **DEPARTMENT** *

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ETERNITY—WHERE SHALL I SPEND IT?

Ruth Mellott

I have seen the following sign along a public highway

and have many times thought upon this very important question.

Eternity

Where Shall I Spend It?

Jesus said, "Except a man be born again he cannot see the kingdom of God." (Jno. 3:3.)

Do you know eternity has a wonderful meaning and the word eternity is found in the Bible in one place, Isa. 57:15? Webster gives as the definition of eternity, "The condition or quality of being eternal; continuance without beginning or end; duration without end, everlastingness."

Note the word quality. Can we qualify with the scriptures to reach a home that has neither beginning or end? This state begins with us at death. Shakespeare said, "Thou knowest 'tis common, all that live must die; passing through nature to eternity."

Where shall I spend it? That is the question that matters most to us. So using the Book of all books to measure by, we shall endeavor to give a few references and then let the reader answer this vital question.

Faith. (Mark 11:22) Commanded, (Acts 26:18) "From darkness unto life for forgiveness of sins. (Heb. 10:38) "His soul hath no pleasure in him that hath not faith.

Repentance. (Acts 3:19) "Repent that your sins be blotted out." (Luke 13:1-4) "Except ye repent."

Baptism. (Eph. 4:5) "One baptism." (Mark 16:16) "Shall be saved. (John 3:3) Except ye be baptized."

Hope. (Heb. 6:19) "Anchor of the soul, sure and steadfast." (I Cor. 15:19) "If we hope not for a better life."

Charity. (Col. 3:14.) "Band of perfectness." (I Jno. 3:15) "He that hateth his brother, a murderer."

Feet Washing. (St. John 13) Commanded. (St. John 13:8) "If we wash not."

Lord's Supper. (Mark 14, Luke 22, Jno. 13) Instituted.

Communion. The bread, (Matt. 26:26) His body. The cup (Matt. 26:28) For remission of sins. (Jno 6:54) The promise if we eat of His flesh and drink of His blood. (Jno. 6:54) Except ye eat and drink.

"Be thou faithful unto death and I will give thee a

crown of life." (Rev. 2:10.)

Faith is the first thing that is required of us when we begin our life for Christ and the last before we change time for eternity.

In the above we have a few of the many references that might be mentioned. Take notice some refer to the obedient and some to the disobedient. Heaven is a prepared place for a prepared people—so is hell. Where shall I spend eternity?

Be not overcome with evil; but overcome evil with good that we may have a crown of glory laid up for us that fadeth not away eternally in the heavens.

R. 1, Oakland, Md.

APPLES OF GOLD

Leona P. Lorenz

A word fitly spoken is like apples of gold in pictures of silver. Words spoken fitly on proper occasions with timely wisdom are balms, smiles or songs. On the other hand they are bruises, swords or pitfalls if spoken with malice, selfishness and falsehood.

This term may mean

words spoken accurately, honestly, or earnestly. Upon them depend good will, peace, confidence and evangelistic persuasion. How much it means to be of honest words, one whose words are as good as gold.

Much depends in the way we speak and the motive back of it. Our conversation means joy or sadness to our fellowmen. David says, "The entrance of thy words giveth light." So should our words be so as to be balms, smiles and songs to others.

It doesn't take long for others to learn the thoughts and motives within us. For from the abundance of the heart the mouth speaketh. After we have been born again we are to put off concerning our former conversation. Can it be possible that there are some in the church that have not been born again? When born again all things have become new for old things have passed away. We speak no more like those in the world. (Phil 1:27.) Only let your conversations be as becometh the gospel. For our conversation is in heaven; from whence also we look for the Savior the

Lord Jesus Christ. If we were only permitted to take a glance at our record in heaven, I'm safe in saying some of us would be ready to have some changes made.

Sometimes hastily or unthoughtedly words are spoken that pierce our heart. A wound which will heal but yet leave the scar. We may get angry but sin not. (Matt. 5:37.) But let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of evil. Let your speech always be with grace.

(I Tim. 4:12) "Let no man despise thy youth; but be thou an example of believers in word, in conversation, in charity, in faith, in purity." People of the world watch us and read our lives probably more than we read our Bibles. How careful we should be as to the light we show to others. For by our fruits they shall know us.

It was proof of Jesus' uniqueness and power, of His character and even His divinity when the officers confessed to the chief priests and Pharisees "that never a man spake like this man." How much value is

placed on our conversations?

Many a sermon would be strengthened, many a home would remain unbroken, much affection preserved, neighborly kindness and church harmony be sustained if all tongues should seek to use words like apples of gold in pictures of silver.

May we seek more to use words as apples of gold in pictures of silver, and may our daily prayer be that of David, "Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer."

R. 5, Peru, Ind.

SEARCH THE SCRIPTURE

Joseph Swihart

Many years have passed since we drew this picture, and will now in this short article relate the circumstances.

Nearby where I lived was a large piece of land where I would turn my horses out nights for grazing.

On this piece of land were some places that were soft

and miry. One morning in search for them I found one was missing. Then in further search I found her sticking fast in the mud. As I came around the helpless beast, in her own language cried out for help.

"Ah yes, you ignorant beast, you had no business wandering in there so we'll just leave you stick."

"Ah no, we'll help you out and place your feet on higher ground." The large tract of land represents the world. The soft miry places represents the sin in the world.

The poor helpless beast represents the adulteress man or woman out in the dark and sinful world. The higher ground represents the church.

Will we help them out or leave them to die in the mire?

My dear brother, let us continue to pray until the way is opened to the vilest sinner.

I come not to call the righteous but sinners to repentance. Look unto Me and be ye saved, all ye ends of the earth.

Will you not give this serious thought? Think of it prayerfully. Think of it

until your heart is moved
with desire to pray for the
unsaved.

Brethren, Mich.

But Jesus answered and
said, Ye know not what ye
ask. Are ye able to drink of
the cup that I shall drink
of, and to be baptized with
the baptism that I am
baptized with? They say
unto him, We are able.

SUNDAY SCHOOL LESSONS

- Oct. 7—Acts 23:16-35.
Oct. 14—Acts 24:1-13.
Oct. 21—Acts 24:14-27.
Oct. 28—Acts 25:1-16.
Nov. 4—Acts 25:17-27.
Nov. 11—Acts 26:1-16.
Nov. 18—Acts 26:17-32.
Nov. 25—Acts 27:1-20.
Dec. 2—Acts 27:21-44.
Dec. 9—Acts 28:1-15.
Dec. 16—Acts 28:16-31.
Dec. 23—Luke 2:1-20.
Dec. 30—Review Book of Acts.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 7—Joshua the New Leader.
Joshua 1:1-18.
Oct. 14—Rahab and the Spies.
Joshua 2:1-24.
Oct. 21—Crossing the Jordan River.
Joshua 3:1-17.
Oct. 28—How the Walls of Jericho
Fell. Joshua 6:1-21.
Nov. 4—Achan and the Wedge of

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Sam. 3:1-21.
Dec. 16—The Ark and the Fallen
Idol. I Sam. 5:1-12.
Dec. 23—Birth of Jesus. Luke
2:1-20.
Dec. 30—Review of Lessons for the
Quarter.

BIBLE MONITOR

VOL XII

October 15, 1934

No. 20

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE COMFORTER

In connection with the intervention of higher power in our behalf when tempted, in order that we may be able to bear it, we find there is another gracious provision which also shows the great love and concern of our God for His children.

Realizing the need of a sustaining power after His departure, Jesus said to His disciples thus, "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will

come to you." (Jno. 14:15-18.) We find after the ascension of Jesus that this promise was fulfilled, the account of which is given in Acts 2. At this time and place the Comforter or Holy Spirit came upon those who kept the commandments of the Lord. Not only was the promise fulfilled then but all through the years up to the present, that same Holy Spirit has been with those who have kept the commandments of the Lord.

In order to enjoy the blessings of God it is necessary for us to recognize and obey the word of reconciliation as revealed by Jesus our Lord, in faith believing. The message of Jesus was, "Repent: for the kingdom of heaven is at hand." (Matt. 4:17); "Ye must be born again." (Jno. 3:7.) "But if thou wilt enter into life, keep the command-

ments." (Matt. 19:17.) This was the message that the disciples carried during their ministry and upon these terms alone can we expect results.

In regard to the comforter, the apostle Peter declared on the day of pentecost, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) This promise was not only to those at that time but He assures us in the next verse "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." If we then, comply with the terms (keep the commandments) the promise will be fulfilled in our lives. This truth is verified by the change which we see take place in the lives of those who repent and are baptized for the remission of sin as the word teaches.

As to the work of the Comforter, the scriptures speak definitely. The term itself is suggestive of many things. A Comforter is one that consoles or cheers in time of sorrow; one that

strengthens in time of weakness and one that encourages when the heart is failing. This then, is a part of the work of the Holy Spirit. What a great need there is for such a power in the lives of we poor weak mortals and what a joy it is to experience the work of this heavenly Comforter in our lives.

We find also the Comforter is a witness for Christ. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of Me. (Jno. 15:26.) Again, it is an instructor that will guide us unto all truth and a revealer of things to come. "Howbeit when He, the Spirit of Truth is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall he speak: and He shall show you things to come." (Jno. 16:19.) Then to, it helps us in our weakness and intercedes in our behalf. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit

itself maketh intercession for us with groanings which cannot be uttered." (Rom. 8:26.)

Not only is this Comforter with us for a season, but if we are faithful and obedient to its instructions it will abide with us forever. Jesus assures us of this in John 14:16.

Realizing the great need of this good Spirit in our lives, how earnestly we should seek to comply with all the instructions given us to come into possession of this gift of God. To those who are "born again" as the scriptures teach, the Holy Spirit becomes the controlling power of our lives and will remain so as long as we are submissive to its wooings.

With this wonderful provision for their care, well could Jesus say to His disciples and to us, if we are His faithful followers, "Let not your heart be troubled."

In answer to all those who wonder how this Comforter will come unto us Jesus has this to say, "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make our abode with him." (Jno. 14:23.)

Blessed be the Lord who so bountifully provides for His children under all circumstances and conditions in life.

THE CHURCH WHICH IS THE GROUND AND PILLAR OF TRUTH

J. H. Beer

(I Tim. 3:15.) "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

First, let us notice the foundation, it is the ground work, or lowest part of a building, which supports the other parts of the structure, as the foundation of a house. Christ Jesus both in the Old and New Testament is called a foundation. A stone. (Isa. 28:16) "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation, Christ is the foundation on which the church is built; the foundation of all the hopes and comforts and happiness of the people of God; one who will not fail them or deceive them. He

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is the corner stone that unites the several parts of the building together." (I Cor. 3:11) "Other foundation can no man lay, than that is laid, which is Jesus Christ. This is the foundation upon which the chosen elect of God depends."

(II Tim. 2:19) "Nevertheless the foundation of God standeth sure having this seal, the Lord knoweth them that are His; and let every one that nameth the name of Christ depart from iniquity."

Paul writing to Timothy says, "If I tarry long, that thou mayest know how thou oughtest to behave thyself

in the house of God." That text should be preached from every pulpit, in the land. If you are not following your leader (I don't mean your pastor or preacher), Christ is the head of the church; if you are not following Christ you are no part of His elect.

In this our day leaders are advocating a double standard of Christian life, one for the older members and another for the young members, let me say what is wrong for older members is equally wrong for young members, the word of God does not teach a double standard of Christian living.

(I Cor. 1:10-12) "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same judgment." (II Tim. 2:20-22, Tit. 2:1-8.)

The church of Christ is the ground and pillar of truth, His true elders and ministers who are faithful to their trust are the ones who hold Christ as the way of salvation to all that obey Him, (Heb. 5:9) and are censured by the loose and

worldly minded preachers as being selfish, narrow minded, and the worldliness that has destroyed the spiritual life of the church began with those loose elders and ministers, it did not begin with the young people, and is really upheld and fostered today by the older members who are helping to plan and arrange for the many vanities performed in the house of God.

The church should strive to follow Jesus, in place of federating with the world, to join in with Christ rejectors, and blasphemers in their Christless life, Post Millennial efforts to make the world better is bowing the knee to Satan, who is trying to get possession by compromise. Moral reform in God's holy pulpit has crowded out the old fashioned preaching of the word, and is a sure mark of apostasy.

(Col. 2:8-9) "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in Him dwelleth all the fullness of the God head bodily," etc.

Denton, Md.

SEPARATE FOR THE WORLD

L. I. Moss

I have already written a couple articles under this title, and still more may be written with profit. The others were about things pertaining to the adults. What I now write is to properly protect the young boys and girls from some of the present dangers that are worldly and will make worldly minded men and women.

We will all admit the present school system of our land is extremely worldly. It is true there are some essential things taught our children, but on the other hand there are so many entertainments, so many games, it begins as soon as the child starts to school and the longer they go the more of it they are tempted with. There is the basket ball, the foot ball, the other kinds of ball. Then at every holiday there is a program, and every few weeks the parent-teacher meetings, all these things are temptations to the children.

Are the parents trying to help the children resist the

temptation or are you parents encouraging the children to yield to the temptation. I think it very inconsistent for parents and leaders of the church that claim to be a separate people to encourage or have part in these worldly things.

Have you stopped to think and then remember that the colleges and schools have been the main cause of The Church of The Brethren going worldward at such a rate? Can you look back and see the many young people that joined the church and lived good lives until they got in touch with the modern schools of our day? Then many of them soon drifted and some soon were out of the church altogether. This may be considered false prophecy, but I will make it strong. If the parents of the Dunkard Brethren church encourage our children and allow them to follow these worldly things in the public schools of our day they will grow up to be worldly minded and the Dunkard Brethren in a few generations at least will suffer the same fate other churches have.

Brethren, I sincerely ask, are we going to be a separ-

ate people or not? I well remember several years ago when the church first had schools of her own. The argument was put out strong. We must have schools of our own to keep our children out of this worldly influence in the other schools of the land. Well can some of you remember with me the conditions at that time. I would dare say at that time there were not one half the ungodly things in the schools of the land that there are in the church today.

As far as sport and amusements and vain worldly pleasure tell me if you will what the schools of the land has that the church schools do not have.

I just briefly call attention to a circumstance I well remember when I attended Bethany Bible school, how we were told that the founders of that school saw the trend of the church to drift with the world, and these founders of this school launched this movement to curb that worldly tendency in the church. Were they successful? No, only a short time has passed until some of these leaders who I

heard pray in chapel and on other occasions to God, that that school would rescue the church from that worldliness, which now today not only sanction but actually takes parts in banquets and worldly amusements that were not known in worldly schools of that day.

Brethren, when we stop and look back and see how these things have developed in the past, are we doing all we can to avoid the reoccurrence of some of these things again?

If we are we will help our small children keep out of the things that lead to that end.

Another circumstance I will relate. I am acquainted with a family, the older children were permitted (however, against protest) to have part in the games and entertainments of their day, through common and high school. The result is while they are now grown men and women, they have more love for those things than they do for God and the church, while in the same family there are children who were restricted more and were kept out of these things.

They seem to almost have a different nature. I ask again are we going to be a separate people or not? A separate life means more than in dress.

McClave, Colo.

CHURCH UNION

Grant Mahan

Much has been said and is being said about church union. Under right conditions it would be desirable. It is a waste of effort to have a few people meet in one building to worship, and a few more in another building for the same purpose. But that is what is being done all over the land. Better services could be held, and a better feeling created, if there could be union and united effort for the Lord.

And yet one may well doubt whether such a union as is contemplated would advance the cause of Christ, would make men and women better servants and followers of Him who came to seek and to save. The mere getting together of a larger number in one house of worship has no virtue in it; numbers never did and

never will count with God. There must be something more to church union than just decreasing the number of denominations.

Christ prayed that His followers might be one as He and the Father are one, "That they all may be one; as thou, Father, art in Me, and I in Thee, that they also be one in us." Unity of belief and practice is the one thing that is very much to be desired. And just here is the great hindrance to unity. Jesus said that the one who keeps His commandments is the one who loves Him. Any union that is not based on obedience to Him can do no real good spiritually; in fact, the larger the union of persons who do not believe the gospel was given to be obeyed, the farther they are likely to go astray. Life in His name, through His blood, by obedience to His commands, there is no other way in which we can secure the life which we want and without which we are undone.

There are many denominations in our country. Fewer of them would be a gain in some ways. But what good will it do us to

get together and form a larger body if at the same time we do not get together with Christ by obeying the words which He gave us when He lived here? If we are not striving to draw closer to Him as we go through life, our efforts to serve and gain eternal life are in vain. It will just mean a larger number coming together and saying Lord, Lord, and not doing the things He commanded.

I should like to fellowship every one who is or professes to be a follower of Christ. But if I must sacrifice some principle which He laid down in order to fellowship a member of a church which does not believe the whole Word of God, what does it profit me? I feel that I do not want any union based on a neglecting of more of the commands of God than we are already neglecting. It is not so much union we need as it is communion, communion with the Father and the Son; and there is no way to commune with them, no way by which communion with them is possible, except by doing the will of the Father, which is also the will of the Son, and should be, must be,

our will if we are to have any right to claim a right to enter in through the gates into the city celestial.

To encourage communion in a way not sanctioned by the Lord is not to help, but to hinder the work which was given the church to do; it does not, cannot bring about communion with God and the Lord Jesus Christ. And if we are not in communion with them, what does it help to be in communion with the whole world besides? This is a vital matter; if we obey, we have life; if we do not obey from the heart, we do not have the life. It is just a question as to whether we will hold fast to the Lord or hold fast to men who stand in opposition to much which He has commanded. In our hearts we know which is the safe way, the profitable way, the way that brings happiness here and leads to eternal happiness when we are done with the things of earth and time. Let us think on these things.

We are not turning away from anyone when we do not enter into communion with Him; we are just holding fast to our Lord, for it is only in and through Him

that we have any promise of the life everlasting. Why should we follow or compromise with those who turn aside from the right way? Is there any gain in so doing that will at all compare with the certain loss which will be ours if we turn from God and follow man? The fact that some turn away is the more reason why we should stand fast in that which makes us free. These are perilous times, times in which even some of those whom we thought the very elect are turning from the truth to follow fables and the doctrines of men. The Lord help us to cling to Him who is our only hope of the abundant life.

Homestead, Fla.

TRIP TO THE PACIFIC COAST

The committee sent by Standing Committee of 1934 to the Fourth district and the three congregations composing it, looking to a more harmonious and sympathetic cooperation with the general brotherhood, has returned from its trip to that field.

The kindness with which we were received and the

willingness to receive advice and counsel, in general, was quite commendable. The attitude and spirit of all those who were ready and willing to hear, and to work with the committee, if carried out according to their avowals, will work out much good.

The committee believes, and so stated to the churches, that the outcome of its work depends on them (the churches) and not on the committee; that what the committee might do did not depend on preconceived ideas or plans, but what the members on the coast did and were willing to do.

The committee deeply regrets that there were those who did not see their way to accept the committee in the spirit in which it was sent, that is to help and not to hinder. We trust and pray that they may yet see their way to accept our work and thereby become reconciled to the church.

Lewis B. Flohr, Chm.

A. G. Fahnestock, Sec.

D. W. Hostetler

Committee.

As the Father hath loved Me, so have I loved you: continue ye in My love.

WHAT IS RUSSELLISM?

J. A. Leckron

The writer has been asked to write an article on Russellism, and as I have some of their teachings we will try and give you some of the false teaching which it puts out. In the first place it denies the Deity of Christ, for it says, "Our Redeemer existed as a spirit-being before He was made flesh and dwelt among men. At that time, as well as subsequently, He was properly known as a God—a mighty one. As chief of the angels and next to the Father, He was known as the Archangel (highest or messenger) whose name, Michael, signifies who as God, or God's representative. As He was the highest of all Jehovah's creation, so also He was the first, the direct creation of God, the Only Begotten, and then He, as Jehovah's representative, and in the exercise of Jehovah's power, and in His name, created all things—angels, principalities and powers, as well as the earthly creation." Vol. 5, page 84.

Here we are told that the

Lord Jesus was the only direct creation of God, after which He became the Creator Himself, and God ceased to be the Creator directly. However, Genesis says, "In the beginning God created," etc. John says of the world, "All things were made by Him; and without Him was not anything made that was made." Creatorship was not transferred from a first to a second Creator, but He who created at the outset, completed the work He began.

He, the Eternal Word, created "the anointed cherub," who became Satan; (Ezek. 28:14.) He created Michael the archangel, and all the angels; He created man; He created everything that was created. And there is grace in this, for as the Word, He it is that expresses God's mind.

As someone has remarked there is in the creation a hint of revelation to follow far greater than that evidenced in the things made. It intimates the desire of God to reveal Himself and to communicate His purpose. What a pledge that in the fullness of time God would manifest His love!

The eternal Being, the eternal abode, and the eternal Deity of the Word are affirmed in John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God."

(1) "In the beginning was the Word." Yes, He is the eternal, self-existent One, "Who is, and who was, and who is to come, the Almighty." (Rev. 1:8.) He is the great I Am, (Isa. 9:6).

(2) "The Word was God." The word Elohim denotes plurality of persons. Hence "In the beginning God (Elohim) created," describes the act of those Divine Persons and subsequently revealed as the Father, the Son, and the Holy Spirit.

(3) And John delights to show that "the Word was God;" and he declares that it was Christ's glory that Isaiah saw when seraphim exclaimed, "Holy, holy, holy, is Jehovah of hosts," (Isa. 6:3, John 12:38-41) and that He is "the true God and eternal life." (I John 5:20.)

Russellism teaches that the Lord Jesus was "a God," subordinately so, in the sense, although in higher degree, in which Moses was

"a God to Pharaoh" (Ex. 7:1).

Again it says, He was the archangel Michael, chief of the angels—the highest angel or messenger. It was thus He was "a God." But see how scripture destroys such evil teaching: "Yet Michael, the archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, 'The Lord rebuke thee,' (Jude 9). Not being set over the Devil, the archangel did not presume to rebuke him, but committed this to the Lord who could both rebuke and command Satan, saying, 'Get thee hence, Satan.'" Michael the archangel was therefore not the Lord. But here is what Russellism says, "We are told our Lord, before He left His glory to become a man, was in a form of God, a spiritual form, a spirit being; but since to be a ransom for mankind He had to be a man of the same nature as the sinner, whose substitute He was to become in death. It was necessary that His nature be changed.

Paul tells us that He took not the nature of angels,

one step lower than His own, but that He came down two steps and took the nature of men—He became a man; He was made flesh, (Heb. 2:16, Phil. 2:7-8, John 1:14). Notice that this teaches not only that angelic nature is not the only order of spirit being, but that it is a lower nature than that of our Lord before He became man, and He was not then so high as He is now. (Phil. 2:8-9.) Vol. 1, page 177, 178.

Having said that the Lord Jesus in His pre-human existence was the highest angel, Russellism now says that He had a higher, or super-angelic nature. But what scripture says of Him is this: "Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." (Phil. 2:6-7.) Being "over all, God blessed forever." (Rom. 9:5.) He had the right to humble Himself thus. He considered not His divine place and glory a thing to be grasped or clutched at, but voluntarily humbled Himself. While His person

could not change, remaining ever "God over all," He could and did take a "servant's form," and "was made in the likeness of man." The Jews understood well His words when He said that "God was His Father." They said He made Himself "equal with God." What infinite grace such a humbling of Himself, and such a journey betokened! Ah, Yes, He passed the angels by, came down and became a man to bear our guilt upon the cross. Blessed be His name!

The following passage of Isa. 40:9-11, "Oh Zion Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed his flock like a shepherd; He shall gather the lambs with his arm, and carry them in His bosom, and shall gently lead those that are with young," is likewise subverted by Russellism, as follows: "We are told that here surely is one passage in which our Redeemer is called by the great name of Jehovah. But we answer, no; He is here called the arm of Jehovah as

in other places: the mighty arm of Jehovah shall rule for Him, until He shall have put down all authority and power opposed to Jehovah and His righteous law." Vol. 5, pages 46-47.

This text, which speaks of Jehovah's arm, speaks also of His "hand" and His "bosom." Will Russellism, which tells us that Jehovah's arm is a person, be consistent enough to say that His hand and bosom are persons also? By no means. Its interpretation therefore is but a subterfuge and Isa. 40 does teach that our Redeemer "is called by the great name of Jehovah." His coming "with strong hand" when "His arm shall rule for Him," teaches that He will then assert His rights by force, whereas to-day His power is used in blessing, as it is written: "Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." (John 17:2.)

But now let us see in the following how Russellism perverts the Word of God. "Bethlehem Ephratah, out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings

forth have been of old, from everlasting, (Mic. 5:2). These words we are asked to accept as proof that Jesus was Jehovah—from everlasting to everlasting—because Moses declared Jehovah from everlasting to everlasting, Thou art God, (Psa. 90:1-2). What is meant by the words of Mic. 5:2? We answer that they can well be understood thus: “Whose goings forth have been (foretold) from of old, from everlasting.” Vol. 5, page 45.

There is no pretense here that a correct translation calls for the word “foretold” this system boldly interpolates it on its own responsibility. Tampering with the holy records, it adds to the words of God, notwithstanding the warning, “Add thou not unto His words, lest He reprove thee, and thou be found a liar. (Prov. 30:6).

In this text God declares of His Son: “His goings forth have been from old, from everlasting.” Russellism replies: They were (foretold) from of old, from everlasting. God asserts the eternal being and activity of the Son. Russellism inserts a word to nullify

that assertion. God says the smitten Sufferer of Calvary is Jehovah manifest in flesh. Russellism replies to Him, saying: It is not so. What ungodly effrontery! And that to degrade the person of the Son!

We have seen then that every text appealed to by this system repudiates it, and insists that Jesus is Jehovah. Nor is this merely the teaching of the texts cited, it is the sense of all scripture. There is legitimately no room in the universe for the denial of this. For if “All things were created by Him, and for Him” (Col. 1:16), there could be volumes written against this organization of Satan, but let this suffice for the present.

Greentown, Ind.

PROV. 23:7

J. D. Brown

“As he thinketh in his heart, so is he.” According to the language of our text a man is controlled by his thoughts. It depends on what he thinks, as to what he is.

If a man is carnally minded he is in a serious condition. Paul says, “To

be carnally minded is death, but to be spiritually minded is life and peace." (Rom. 8:6.) We see then that ungodly thoughts lead to an ungodly life which produces death, on the other hand we see, to be spiritually minded or Godly minded, it produces life.

Paul says in Phil. 2:5, "Let the mind of Christ be in you." When we are in possession of the mind of Christ, then our works will harmonize with the word of God. Christ did the will of the Father because they were of one mind. Christ prayed for a oneness of mind. "Father that they be one as We are One." (John 17.) Christ through Paul (in Rom. 12:1) teaches we as the followers of Christ must present our bodies holy and acceptable unto God.

In Rom. 12:2 he says, be not conformed to this world, be not fashioned according to this world, and here we have nonconformity in the manner of dress plain and simple. Paul here plainly teaches a man that is in possession of the mind of Christ dare not form, shape or fashion himself after the foolish and vain customs,

styles and forms of the world. Jesus said, ye are not of the world, I have chosen you out of this world.

Paul teaches the man who has been regenerated, born again, is in possession of a renewed mind, the mind of Christ, which brings about nonconformity to the world in dress, as well as in deed.

John the Baptist taught nonconformity by precept and example both in dress and in deed. We have no record of any man dressing as John in camel's hair. I believe John was read and known by all men as John the Baptist as far as they could see him. John represented the mind of God. He was sent of God. Jesus Christ was in possession of the mind of the Father. He said nothing or did nothing except the thing the Father told Him to say and do. He taught nonconformity by precept and example (in dress as well as by deed) just as John the Baptist did.

No man dressed as Jesus, His vesture was woven without seam. It was prophesied they would cast lots for His vesture, and they did cast lots that it

should not be divided in order that it might be preserved, teaching nonconformity to the world in the manner of dress. Christ, through the various apostles taught nonconformity in dress. (Turn to I Tim. 2:9; I Pet. 3:3; I Pet. 3:4) Those scriptures tell us how to adorn ourselves, so we may present our bodies in an acceptable manner to God.

(Psa. 101:5) The Psalmist teaches here God disdains a proud look. Peter 5:5 teaches humility as an essential grace. The king at Nineveh when he was converted laid off his robe, and sat in sack cloth. (Jonah 3:5.)

Jesus Christ through Paul teaches us how to appear in worship, (I Cor 11) that we may be able to present our bodies acceptable unto God. Here he instructs us men should wear short hair, and the women should wear long hair; the men should worship with uncovered heads and the women should have their heads veiled.

Again Christ spoke His mind to Nicodemus concerning the second birth, and said except a man be born of water and of the Spirit he can in no wise

enter the kingdom of heaven. (John 3:5.) He taught baptism by precept and example. I believe if we fail to imitate the example, we will fail to carry out the mind of Christ.

Again (in John 13) Christ told His disciples He had given them an example in feet-washing, and commanded them to wash one another's feet. Can any man preach those things nonessential and at the same time be in possession of the mind of Christ?

(II Tim. 3:16-17) "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteous that the man of God may be perfect, thoroughly furnished unto all good work." Are we willing to be reproved? are we willing to be corrected? Are we willing to be instructed in righteousness? Are we willing to have our works correspond with the mind of Christ? Are we willing to make a complete surrender to God? We sing, "All to Jesus I surrender, I surrender all." Oh, will someone say we have changed our minds concerning these things? We real-

ize by the fruits some have changed their minds, but Christ never changes. He is the same yesterday, today and forever. He declares heaven and earth shall pass away, but My words endure forever.

A great many ministers study the minds of their congregation and then adjust their mind accordingly, instead of studying the mind of Christ.

As he thinketh in his heart, so is he.

Poplar, Mont.

ISRAEL AND THE CHURCH

Did you ever think of the likeness of the two? Israel was God's chosen people we know, no doubt because of the faithfulness of their father Abraham. Yet sin crept in and there was division. Sin always separates. Jesus the only begotten Son of the living God came to earth to set up His church. Gave His life's blood for it, and the believers, whether Jews or Gentiles, are not only God's chosen people, but are the "Sons of God." Again sin has divided. Yet in Israel and Judah there was a

remnant that remained true, so is there a remnant in the church that serves the lowly Jesus.

Anyone wanting a thrill on the goodness of God for His people can have same by reading the account of Israel and Judah as found in 1st and 2nd Kings and 2nd Chron. As you read just keep in mind how richly rewarded they were in following the Lord. The golden text of this thought can be seen in the words of II Chron. 15:2, "The Lord is with you, while ye be with Him, and if ye seek Him, He will be found of you, but if ye forsake Him, He will forsake you." When they followed the Lord He gave them peace and prosperity. (How about our beautiful America?)

If for any cause an army from the heathen countries around about them did molest them in any way, they realized that their only help was in God and called on Him and He fought for them. But it was not always so. For when they grew cold and forgot God He withdrew from them and they suffered the consequences.

How the remnant flocked

back to Jerusalem when king Asa restored the altar of the Lord, eager to serve the true God. Enjoying peace and safety and prosperity throughout the reign of God fearing Jehoshaphat, while Israel under the rule of the wicked Ahab was suffering from famine and from their enemies on every side. Just so on through the history of Israel and Judah when they be with God He was with them, but when they forsook God He forsook them.

But you say what about the church? Don't you see here a picture of the church? Sin and wickedness divide. Pride, envy and worldliness separate. Were these things in Israel? Yes! Are they in the church? Yes! And one need not go to the city church to see it either.

A lowly stone church stands by the side of the road. If you drop in some Sunday morning you will find, not a fancy house, not a talented choir, or a salaried minister, but the old house pretty much as it was built, (yet full of beauty to the humble soul.) A small audience trying to sing praises to God and an

humble servant of God. Oh, if that was all one might see surely our hearts could rejoice, but that is not all. There are those that are hardened by lust that rebel at the lovely things we rejoice for. The house is out of date, the singing is horrible, the preacher is too plain and out spoken. We want things renewed. No use to go on with our heads down—look up and be alive, do things and go places. Would to God we would do these things, every one of them, but oh, let us be sure who has our hand and who is leading us. Be very sure it is God, and not the world.

Be renewed? Yes, in the true faith. Lift your heads? Lift them to God. Look to God to be alive in His Spirit. Do things? Indeed yes, in the name of Jesus. Go places? Yes, in His service, and how sweet is that service. How can one be exalted when in company with Jesus? He who is all holiness, lowliness, kindness and love. We may look up to God, and it is good we can, but I believe there is a time when in close connection with Jesus that one must look down. We see in Him all that is good, and in

contrast so much in ourselves that is not good, and we become like the poor publican (Luke 18:13) smiting our breasts and feeling unworthy to even lift our eyes. Such feelings do us good. Do you believe there is a possibility of going up by coming down?

Let us take warning in the words of I Chron. 28:9: "If thou seek Him He will be found of you, if thou forsake Him He will cast thee off forever."

* * * * *

NEWS ITEMS

* * * * *

PERU, IND.

The Midway church has enjoyed some real spiritual feasts of late. September 25th, Plevna and Fairview met with us in a Harvest meeting with a sermon in the forenoon, a basket dinner and short social hour, and a sermon in the afternoon.

An offering was lifted to be sent to the Publication board. Oh, how pleasant it is when brethren dwell together in unity. When worshiping with those of like faith it builds us up in our spiritual being. How thankful for our brethren and sisters to come to us.

On September 15th, at 2 p. m., we met and our Elder preached for us and warned us in the way of right living. In the evening when we met for examination service at 5:30

we had with us Bro. W. B. Hostetler, Bro. L. Flohr, Brethren Fahnestock, Robbins, Kreider, Younce and Arthur Miller, besides other dear members that met with us. Fifty-one communed.

All those ministers stayed over for Sunday except Bro. Robbins.

After morning worship and breakfast Bro. Flohr preached a sermon, then Sunday School followed by preaching by Bro. Fahnestock. The other brethren all spoke a little. How much we enjoyed their help. Then all was given dinner and started home again, and we believe God permitted all to arrive home safely.

These gatherings make us feel we are sitting in heavenly places in Christ Jesus. May God bless us all richly in His kingdom.

Martha Barnhart.

WAYSIDE CHAPEL

(Within the bounds of Vienna Congregation)

On August 12th Bro. D. S. Flohr of Shady Grove, Pa., came to us staying two weeks, delivering sixteen gospel sermons. Good attendance and interest prevailed; as a result eight made the good choice by accepting the whole gospel, four were baptized and four were received on former baptism from The Church of the Brethren, others are counting the cost.

The following are some expressions made by non-members: "That sermon was plain enough that anyone could understand it." "If there ever was a man that preached the truth that man did tonight." "That sermon was worth fifty dollars to anyone." "Such sermons of truth have increased our respon-

sibility," etc.

The blackboard illustrations given before each service was interesting and helpful especially to the children, and I think there should be more teaching by sight as it is more lasting, as we are so inclined to forget the things we hear, Heb. 2:1. We feel encouraged and greatly built up through the presence of the Holy Spirit at this time and the untiring efforts of Bro. Flohr.

The 25th we held our love feast with eighteen surrounding the tables, Elder D. S. Flohr officiating assisted by Eld. J. F. Britton of Vienna, Va.

The following Sunday morning service was very impressive. Brethren and friends joined in our regrets to see Bro. Flohr leave us.

I Cor. 15:58 was used, after which some timely exhortation was given by our Elder J. F. Britton.

We feel a great responsibility rests upon the few at this place. We have Sunday School each Sunday and preaching every second Sunday. We earnestly ask your prayers in behalf of the work here and that we may be faithful to the trust He left us.

Sister Bessie N. Shumake,
Louisa, Va.

ENGLEWOOD, OHIO

The work at this place is moving along nicely with good attendance and interest at our regular services.

Our series of meetings which began on August 26th and continued for two weeks was also right well attended and we feel much good seed was sown.

On August 23rd, we had a very

nice Harvest meeting at this place which was enjoyed by all present.

We expect to have our communion service on Saturday, October 27th, to begin at 10 o'clock a. m. To this service you are invited. Come and help us make this an interesting and helpful service.

L. W. B.

MECHANICSBURG, PA.

The Mechanicsburg, Pa., Dunkard Brethren church met in quarterly council on the evening of September 27th. The deacon brethren gave their report of the annual church visit saying they found all the members in peace and harmony with the church. All business was cared for in a pleasant way.

Our Love Feast was October 13th and 14th, beginning Saturday noon at 1:30 o'clock.

Our hearts were made to rejoice when two members from The Church of The Brethren desired to walk closer to their God and united with the Dunkard Brethren church at our council. May God bless them in their coming closer to Him, that others too may follow their example.

We expect Eld. L. B. Flohr and wife from Vienna, Va., to be our evangelist in our revival beginning November 4th. We pray God's richest blessings upon their coming, that the church may be strengthened and souls saved.

Elder J. A. Miller gave some good admonitions in council. We have Sunday School and preaching services every Sunday morning and preaching every Sunday evening. May God Bless us all together for good.

Sister Ruth V. Lebo,
R. 1, Carlisle, Pa.

BROADWATER, MD.

We, the Broadwater Chapel congregation, held a series of meetings beginning August 18th and closing the 28th, with Bro. Benj. F. Lebo, of Carlisle, Pa., as the minister.

We held our love feast Saturday, August 25th. There were 52 members surrounded the Lord's tables.

We were pleased to have members from Ridge, W. Va., and Swallow Falls, Md. to commune with us. Ministering brethren present were: Bro. Z. L. Mellott and Bro. Henry Mosser, Swallow Falls, Md., and Elder Minor Leatherman, Ridge, W. Va.

We as members were richly admonished from God's blessed word. Bro. Lebo labored hard, preaching the doctrine of Christ, and as a result five precious souls were added to our number, four by baptism and one by former baptism from The Church of The Brethren.

May God bless Bro. Lebo that he may remain faithful and bring many more from darkness into His shining light.

May it be our aim to be more perfect through faith and obedience.

Carl H. Broadwater, Clerk.

ASTORIA, ILLS.

The Astoria Dunkard Brethren have enjoyed a two weeks' meeting, beginning August 19, ending September 1, conducted by Elder B. E. Kesler of Poplar Bluff, Mo. He gave us strong gospel messages from beginning to end. Before his regular sermons he gave us doctrinal sermonettes, as he called them. His theme in these were

"Back to the Bible," "What must I do to be saved?" The second week was "Back to the Bible," "What Must I do Since I am Saved." These sermonettes were all fundamental. They also were very instructive and uplifting. He never once gave an uncertain sound, but always, once and for all, "Earnestly contended for the faith which was once delivered unto the saints."

Our meeting closed with a love feast on September 1. While there were no accessions in the meetings it left an impression upon the minds of all of our duty and obligations which we hope may develop later.

Bro. Kesler left here for North Canton, Ohio, where he expects to enter upon evangelistic work there. Our prayers go with him in the work of the Master.

Eld. A. H. Lind.

OBITUARY

Isaac Stephen Wigington was born near Rocky Mounty, Franklin county, Va., January 2, 1856, and departed this life very suddenly at his home in Quinter Kans., September 6, 1934 at the age of 78 years, 8 months and 4 days.

In the spring of 1880 he moved to North Bend, Neb. He was united in marriage to Tabitha Ikenberry October 10, 1883. To this union nine children were born, three having preceded him.

He is survived by his wife and six children. All live in and around Quinter community. There are also 28 grandchildren and 4 great grandchildren.

In 1912 he was baptized into the Church of The Brethren, eighteen years later on, December 23, 1930,

he with his companion, were received into the Dunkard Brethren church at Quinter, remaining faithful until death. His seat in the house of worship was seldom empty.

He was a man of sterling character and not afraid to stand for his conviction.

Funeral services Sunday morning, September 9th, at 11 o'clock in the Brethren church conducted by Eld. L. I. Moss, assisted by Eld. D. A. Crist.

Text was chosen by his companion from John 14:1-3.

The remains were laid to rest in Quinter cemetery, to await that glorious resurrection day.

Sister O. T. Jamison, Cor.

And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called master: for one is your Master, even Christ. (Matt. 23:9-10.)

THE LOVE OF CHRIST

Thomas Leatherman

"Greater love hath no man than this that a man lay down his life for his friends." (St. John 15:13.)

If we love one another as He has loved us we would do the things which He commands us to do. This is a question for us, are we willing to do as He did? If we

haven't this great love within us we are not a follower of Him. (St. John 14:15) "If ye love Me keep My commandments." What more could He do to express His love for us than He did to leave the shining courts of heaven and come down to this degraded world of sin and suffer and die upon that cruel cross of Calvary for the sins of the world. (St. John 15:17) "These things I command you that ye love one another."

He also says (in St. John 15:19) "If ye were of the world the world would love his own, but because ye are not of the world, but I have chosen you out of the world therefore the world hateth you."

To be a follower of Christ we must put off the old man with his deeds and put on the new man which is Christ Jesus, the Author and finisher of our faith and captain of our salvation. We must put the vain and foolish things of this world behind us. Love not the things of this world. If we want Christ to love us we must love and do the things which pertain to eternal life.

By doing all these things

He will choose us out of the world therefore the world will hate us. Let us be careful and do the things that is pleasing and acceptable in His sight. We cannot be a friend of the world and a friend of Christ. We are for Him or we are against Him. No such a thing as neutral grounds. (St. John 3:16) "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

Burlington, W. Va.

NOTICE

A brother in Missouri desires to start a mission in Kansas City. He is in need of \$16.00 to start the work. A ministering brother has consented to help them out in a series of meetings free of charge. Those concerned feel there is an opening at this place for our people. Anyone who can help them out in a financial way please send your donation to—

J. M. Pease,
4606 Montgall Ave.
Kansas City, Mo.

BEREA, VA.

October 6th we met in council with our Elder Brother Jacob Glick in charge. Bro. T. I. Bowman led in the opening exercises with prayer and singing "For Christ and the Church." Bro. J. A. Racer

gave a very favorable report of the visit which was extended to the brethren and sisters prior to our love feast which will be held the 20th of October, the 3rd Saturday at 3 p. m.

Bro. Jacob Glick is expected to conduct a week's meeting at Rocky Branch near Luray, Page county, to begin on Saturday before the 2nd Sunday in November.

We decided to hold a series of meetings some time next May.

All business was disposed of in a very pleasant manner. One brother was received into our congregation from the Church of The Brethren since our last report. We are not growing fast in number, but we are all united in the service of the Lord for which we are grateful and hope the church will continue to be led by the Holy Spirit, is my prayer.

Bettie Winegord,
Port Republic, Va.

NOTICE

Owing to the absence of our Elder, we, the Walnut Grove congregation, have postponed our set time for our love feast, namely October 27th and 28th, for an indefinite time.

Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

For every tree is known by his own fruit. For of thorns men do not gather figs, nor of bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.

SUNDAY SCHOOL LESSONS

- Oct. 7—Acts 23:16-35.
 Oct. 14—Acts 24:1-13.
 Oct. 21—Acts 24:14-27.
 Oct. 28—Acts 25:1-16.
 Nov. 4—Acts 25:17-27.
 Nov. 11—Acts 26:1-16.
 Nov. 18—Acts 26:17-32.
 Nov. 25—Acts 27:1-20.
 Dec. 2—Acts 27:21-44.
 Dec. 9—Acts 28:1-15.
 Dec. 16—Acts 28:16-31.
 Dec. 23—Luke 2:1-20.
 Dec. 30—Review Book of Acts.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 7—Joshua the New Leader.
 Joshua 1:1-18.
 Oct. 14—Rahab and the Spies.
 Joshua 2:1-24.
 Oct. 21—Crossing the Jordan River.
 Joshua 3:1-17.
 Oct. 28—How the Walls of Jericho Fell.
 Joshua 6:1-21.
 Nov. 4—Achan and the Wedge of

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 1:1-18.
 Dec. 2—Hannah and Her Prayer.
 I Sam. 1:9-28.
 Dec. 9—Samuel in the Temple. I
 Sam. 3:1-21.
 Dec. 16—The Ark and the Fallen
 Idol. I Sam. 5:1-12.
 Dec. 23—Birth of Jesus. Luke
 2:1-20.
 Dec. 30—Review of Lessons for the
 Quarter.

BIBLE MONITOR

VOL XII

November 1, 1934

No. 21

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

BEING PAST FEELING

The provisions which our God has made for the care and keeping of His children if accepted and appreciated are a wonderful blessing and will eventually land us in the glory world; however, if we fail to lay hold upon these provisions in faith believing, and continue to reject the wooings of the Holy Spirit, it will result in our downfall and destruction.

The scriptures clearly point this out and warn us of the danger of trifling with God. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7.) If we reject God we shall reap just what we sow—be rejected of Him. With the intelligence that we have we shall be held accountable for the revelations God has made to

us. It is well then, that we take the warnings given us and act accordingly.

In regard to the Holy Spirit, let us notice this. Shortly after the creation, when men began to multiply upon the face of the earth, they began to engage in things displeasing to God and He declared thus, "My Spirit shall not always strive with man." (Gen. 6:3.) From this we know that the Spirit of God did strive with men in those days. We also learn that all through the ages down to the present time this same spirit of God has striven with men. When we hear the Word of God preached, or read it, there is an unseen power that strives or pleads with us to believe and accept the truth; all who are honest with themselves will testify to this.

We also notice from the reference in Genesis that there is a time when this Spirit ceases to operate. We have many instances in the Bible where God ceased to strive with men and "gave them up," to their own destruction. We also have heard of men in our own day who rejected the strivings of the Spirit until it took its departure, and sad indeed is the state of such.

In regard to those who did not accept the wooings of the Spirit and glorify God by submission and obedience we are told thus, "Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. A m e n." (Rom. 24-25.) Again, to those who "Receive not the love of the truth, that they might be saved;" "And for this cause God shall send them strong delusion, that they should believe a lie." (II Thes. 2:11.)

The apostle Paul speaks of a certain class of people

thus, "Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." (Eph. 4:19.)

We have a picture here of a people with whom the Spirit of God has ceased to strive or else they had become so hardened with the deceitfulness of sin that they could no longer feel the strivings of the Spirit. Notice the result; they had "given themselves over unto lasciviousness," had become lustful and wanton, were completely resigned to those things that appeal to the senses and were seeking to satisfy the lust of the flesh, the lust of the eyes and the pride of life without any restraint whatever; were devoted to the indulgence of the carnal passions and appetites, "working all uncleanness with greediness." This is the inevitable result of an unrestrained human nature.

The foregoing references explain very clearly conditions which are existing to-day. Through the instrumentality of the Gospel and the church, God has very clearly revealed Himself and His will to this generation; but, "When they knew

God they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

(Rom. 1:21.) We notice they have "changed the truth of God into a lie" by rejecting the plain gospel commands and teachings and substituting in their place the theories and ideas of men, and thus they are "worshipping and serving the creature (man) more than the Creator." As a result of this and because they did not "receive the love of the truth," God has sent them "strong delusions and given them over to a reprobate mind." And "being past feeling" they have now "given themselves over unto lasciviousness." This apparently accounts for much of the ungodliness that is carried on under the name of Christianity.

During all this transition of late years while the professing church has been compromising with the world and "giving themselves over unto lasciviousness" the Spirit of God has been striving with them to return and repent, but to little avail; few indeed are they in this day who are

standing firmly upon the Word of God and contending for the faith as it was delivered to the apostles. How sad it is when we think of what the Gospel says in regard to those who reject the Spirit.

"He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know Him that hath said, vengeance belongeth unto Me, I will recompense, saith the Lord. And again, the Lord shall judge His people. It is a fearful thing to fall into the hands of the living God." (Heb. 10:28-31.)

May we take heed to the warnings thrown out along this line and be submissive and obedient to the Spirit that leads us in harmony with the Gospel of our risen Lord at all times, lest we become hardened or "past feeling" and give ourselves over unto lasciviousness,

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lose our reward and suffer the wrath of an offended God.

THE POWER OF THE HOLY SPIRIT

B. F. Masterson

"God hath spoken once, twice have I heard this, that power belongeth unto God." (Ps. 60:11.)

The Holy Spirit is the person who imparts to the believer the power that belongs to God. This is the Holy Spirit's office, to take what belongs to God and make it ours, who are believers. All the manifold

power of God belongs to God's children as their birthright, "For all things are yours." (I Cor. 3-21.)

A large portion of the church members know and claim for themselves a very small part of that which the Father has made possible in those who are born of the Spirit. The Holy Spirit's office is to reprove the world of sin (Jno. 16:8), and through His operation on the mind and heart brings about the new birth where the fundamental principles taught in the New Testament are established in the heart of the converted individual. Unless the essential principles are rooted in the heart the Holy Spirit has no basis to work from. To be founded on God's word is a prerequisite to the manifestation of the Holy Spirit in one's life.

The word of God is the sword of the Spirit, and the child of God is His armor-bearer, and He fights the battle for us. Jesus says that God's word is the truth. The truth is God's word where ever found whether stated in so many words in the New Testament or not. If all the truth were written in detail the world could not

contain the books, that which is written is the expression of the truth but the truth is God, back of it.

"And the Spirit of Truth will guide you into all truth." (Jno. 16-13.) He will fight our battles and manifests His power in us where error confronts us, without Him we would not be able to subdue it. We could even not discern good from evil, "He leads us."

The essence of the truth or standard of truth is plainly stated or revealed. For instance, take the principle of love "which is shed abroad in our hearts by the Holy Ghost which is given unto us." All the acts of love which opportunity offers one to perform in his Christian life could not all be written, but the Holy Spirit will lead one in whose heart the principle of love is established to perform acts of loving kindness, even if Satan should oppose, the Spirit will fight the battle and show His power in every instance.

But should there be no fundamental principle of love established in the heart, the Spirit would be powerless because of the individual's free moral agency,

even the spirit will not infringe upon his rights.

Let us take a look at the principle of non-conformity to the world, one of the most outstanding principles taught in the New Testament. Here is the standard, "Whosoever therefore will be a friend of the world is the enemy of God," (Jas. 4:4). There are so many problems come across our pathway that involves this standard where the tempter through the lust of the flesh would have us to conform to the ways of the world. During the Civil war we boys sang "Rally around the flag boys, rally once again," Expressing our loyalty to the cause which the colors represented. So let us, dear brethren, rally around the standards of truth which we promised in our baptismal vow to uphold. Let us rally once again and show our loyalty to Christ and His cause which these standards represent, there are so many problems that involves the question of worldliness, nonconformity in our apparel, for instances, which the Holy spirit considered of sufficient importance to inspire Paul to plainly

state. First, notice the authority of Paul, an ordained preacher and an apostle, a teacher of the Gentiles, commissioned by Jesus Christ, inspired by the Holy Spirit, writes: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting, in like manner also (like the men) that women adorn themselves in modest apparel, with shamefacedness and sobriety, etc." (I Tim. 2:9-10.)

The Holy Spirit will manifest His power in an honest heart who wills to do God's will by leading them into the meaning and practicing of the words "modesty," "shamefacedness," and "sobriety." The Holy Spirit also inspired the apostle Paul to write, "While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel," etc, (I Pet. 3:3.)

The worldly fashions have such a grip on the mind and heart, that it requires more than human power to be transformed from the gay fashions to a modest and

sober appearance and conduct, herein is the power of the Holy Spirit displayed in the work of transformation.

No wonder Jesus said, "If any man will come after Me, let him deny himself and take up his cross daily and follow Me." It requires quite a struggle to comply with the doctrines taught in the Bible. It requires the power of the Holy Spirit to bring the Old Man under subjection and bring the beautiful traits of character to light, for this cause we are inclined to let them slip and thereby grieve the Holy spirit.

Some churches when first organized embodied in their church rules the doctrine of nonconformity in dress and were blessed in the requirement of the same, and were increased in numbers and became well equipped to wield a strong influence against the evils of the worldly fashions. They let the doctrine of nonconformity slip and the result is the church lost the Spirit's power of influence against the evils of sinful fashions.

The late R. H. Miller in a booklet that he wrote on nonconformity said, "If

drunkenness has slain its thousands, the worldly fashions has slain its tens of thousands." If following the worldly fashions is so much more destructive than intemperance, why let the essential doctrine of non-conformity slip, and stress the doctrine of temperance to the exclusion of the former? The result is that the church members appear in immodest dress and adorned with gold and diamonds, which is now tolerated by the church; not only tolerated, but exemplified in some of the church leaders.

The faithful members, upon whose heart and mind is stamped indelibly these essential principles, cannot be accused of any wrong doing for withdrawing from the former body, and form themselves in a separate body where worldliness are not spots in their feasts of love, though the number be small. The comforting words of Jesus are, "Fear not little flock for it is your Father's good pleasure to give you the kingdom."

The doctrine of nonconformity also demands a chaste conversation, and if we want it, the Holy Spirit

will lead us into it.

This doctrine also forbids the use of vain and empty literature.

The sinful pleasures of this world also forbids identity with worldly organizations and the relationship the Christian sustains to civil government. In all these the Holy Spirit will lead us to reject, and accept in harmony with the tenor of the gospel. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him, for all that is in the world, the lust of the flesh, and lust of the eyes, and the pride of life, is not of the Father, but is of the world." (I Jno. 2:15-16.)

Drink deep of the 8th chapter to the Romans, when the spirit has much to do with the believer's life. This is what Paul meant when he said, "Put off concerning the former conduct, the old man, which is corrupt according to the deceitful lusts and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. (Eph. 4:24.)

To observe all that these Bible standards involve means a cross to bear. It is what Paul meant when he said, "I am crucified with Christ," and "I am crucified to the world." Christian experience points to the cross, brethren, let us rally once again.

1250 E. 3rd St.,
Long Beach, Calif.

AN APPEAL TO WOMEN

Sister Sylvia Voglesong

She took of the fruit thereof, and did eat. (Gen. 3:6.)

We find from the beginning of time how women, whom God hath given man to be a help mate, a blessing has become a hindrance, yea, a curse in many instances. As we see round about us day by day the actions of women upon whom God has bestowed such a blessing and honor as motherhood, who should be chaste, pure and holy, are doing makes our hearts ache and our very souls cry out. How long, oh Lord, how long. Even so, come Lord Jesus.

Let us notice some of these things that through

the acts of mothers and wives are dragging husbands, sons and daughters into degradation and sin, yea even to the very depths of hell.

How often as we journey along the highways we see women loving, caressing dogs instead of a child. I shall give one instance of a woman having fifteen large dogs, keeps them in the basement of her house, takes three men to care for them, and spends one hundred dollars a month for feed alone, but never had time for children, and there are many close around her who have barely food and clothing enough for them.

Women, mothers, grandmothers, wives and daughters smoking cigarettes with their little children whom God hath given them, looking on, inhaling the smoke. What will become of the little child which looks up to its mother as its high ideal and beholds a cigarette in her hand instead of the Word of God?

Women with their glory cropped, yea even shaven off. We read what this was a mark of under the law, and we find it very, very true today. A woman with

her hair cut will smoke, drink, play cards, go to movies, go half naked, it seems there is nothing too low or degrading for them to indulge in.

Women—Playing cards, mingling right with the men with their beer and cigarettes.

Women—Coming from beer gardens and cafes so intoxicated they have to be lead home.

Women—Walking and riding in the public to and from bathing beaches three-fourths naked with those things they call bathing suits.

Women—Going out into public and business offices, even into high offices of the government, where neither Christian men or women are to mix with the government of this world.

Women—Using cosmetics, powder, paint, lip stick, pulling their eye brows and lashes out, making themselves look like the heathen that never had better light nor knowledge.

Women—With their dresses sleeveless, backless and very little skirt.

Women—Going out on the streets and into the large cities stockingless and

heels on their shoes that can not even be termed as heels.

Women—Flocking to the theaters and bathing beaches, dances and everything that is sensual, devilish and degrading.

We find that hundreds and thousands of these women are church members, but thank God there is a vast difference between a church member and a Christian, for one to be a Christian they must be Christ-like.

God did not make man after the order of the lower animals, but "In His own image." Neither did He choose man's companion or "help mate" from some other order of beings, but made her from man, of the same substance, and took this substance not from man's feet that he might have an excuse to degrade, enslave, or trample upon her, nor from the man's head that women might have authority over man; but from man's side from over his heart, the seat of affection, that woman might stand by man's side as man's equal, and side by side with him, together under God, to work out the purpose and destiny of the

race. Man the strong, the noble; woman the weaker, the sympathetic and loving.

How much more exalted and inspiring this view than the theory developed from the lower order of animals. God used a woman to fulfill the most important event the world has ever known. "And when they were come into the house they saw the young child with Mary His mother, and fell down and worshipped Him."

Paul said of Timothy, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice. And that from a child thou hast known the Holy scriptures." These were Christians, or Christ-like women.

Titus says: The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they teach their young women to be sober, to love their children, to be discrete, chaste keepers at home. Good, obedient to their own husbands, that the word of God be not blasphemed.

We have very good examples of Godly women left us, such as Mary the mother of Jesus, Elizabeth the mother of John; Lois and Eunice, Timothy's grandmother and mother; Hannah, who dedicated her son to God; Martha and Mary who anointed the feet of Jesus.

Are we as Christian women today implanting into our children the very life of their Maker? Are we bringing them up in the nurture and admonition of the Lord? Seeing the evils and sin they have to meet when we send them into our public schools where they have enforced upon them those things that we as followers of Him have taught them was wrong and evil in the sight of God.

A Christian mother above all others can deeply implant and faithfully cherish the seeds of truth in the young and tender heart, more even than the father, the mother molds the life, character and destiny of man, every stage and phase of life is touched and influenced by the mother.

Happy the home when God is there,
And love fills every breast;
When one their wish, and one their

prayer,
And one their heavenly rest.

Happy the home where Jesus' name
Is sweet to every ear;
Where children early lisp His fame,
And parents hold Him dear.

Happy the home where prayer is
heard,
where parents love the sacred
word,
And live but for the skies.

"For yet a little while,
and the wicked shall not be:
Yea thou shalt diligently
consider his place, and it
shall not be. But the meek
shall inherit the earth; and
shall delight themselves in
the abundance of peace."

Mechanicsburg, Pa.

THE WAY HOME

Ida M. Helm

Not long since I heard
this expression, "Oh, its easy
to join church and obey the
Bible." Others standing by
took up the thought and
lined the way to heaven
with thornless roses. I
thought, "It was a crown of
thorns, not roses that Jesus
wore. He went home by
the way of the cross." I
took up the word of God and
read Jesus' own words, "If
any will come after me, let
him deny himself and take
up his cross daily and follow

Me." (Luke 9:23.)

I turned to Heb. 12:35-38
and read how God's people
were tortured, not accept-
ing deliverance; that they
might obtain a better resur-
rection. And others had
trial of cruel mockings and
scourgings, yea moreover of
bonds and imprisonment.
They were stoned, they were
sawn asunder, were
tempted, were slain with the
sword; they wandered about
in sheepskins and goatskins,
being destitute, afflicted,
tormented; (of whom the
world was not worthy) they
wandered in deserts, and in
mountains and in dens and
caves of the earth."

Then I read Heb. 12:6-8.
"For whom the Lord loveth
he chasteneth, and scourg-
eth every son whom he re-
ceiveth. But if ye be with-
out chastisement, whereof
all are partakers, then are
ye bastards, and not sons."
It may be that in some
places joining the church
may be made too easy these
days. Uniting with the
church, surrendering one's
self to Christ is the most
important step one can take
in this life. It is vital that
the applicant for baptism
see himself a sinner before
God, he should realize that

God hates sin, and he should hate the sins that separates him from God and he should have a prevailing intention to give up his own will to God's will.

In II Cor. 13:5 Paul says by inspiration, "Examine yourselves whether ye be in the faith." I John 4:1 says, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." There is one spirit of truth and one spirit of error, the spirit of truth is the spirit of Christ, but the spirit of error is the spirit of anti-Christ and both spirits speak through men as their organs. We should test the spirits that are abroad in the world by the word of God. The false prophets are false preachers seducing and deceiving many.

All believers seeking church membership should test the spirit, prove them with the word of God, however pure and holy the preacher or teacher may seem. It is also important that the church make loving, searching inquiry into the motives and faith and attitude toward Christ and the church of the ap-

plicant for church membership. If new members are received into the church without being duly impressed with the eternal importance of the step they are taking and they must be willing to suffer for Christ's sake if need be. If they are not duly impressed can it be wondered at if the church lack faith and power?

We should remember that our trials and chastisements are meant for our good, and we should look on them in connection with the plan of salvation. Thorns and thistles and steep hills and a torrid sun beset the Christian's way on his journey heavenward. Opposition and affliction may seem to us a burden almost too heavy to bear and we wish we might go home some other way. But there is no other way, the way of the cross leads home. However, in the Christian life there is a joy and peace such as this world can never give. We should rejoice that we are not unworthy to suffer with Christ. God sees the beauty and priceless value contained in each soul and he wants the dross removed that the pure gold may shine

forth, so it is necessary that he give us what seems to us to be affliction. Yet it afterwards yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

"Must I be carried to the skies through flowery beds of ease? While others fought to win the prize and sailed through bloody seas."

Christ has promised to be with us always. He is our strong fortress, our Deliverer; to Him we can go in every trial and all will be well.

R. 2, Ashland, Ohio.

ABIDING

Ivene Diehl

Let us turn to the 15th chapter of John, which is called the Abiding chapter. In this we want to notice the three characters, who are: Jesus the true vine, the Father the husbandman, and the Christian the branches. They are all very closely connected together.

Jesus the true vine, extending from earth to glory, and the Christians are the branches. The vine cannot bring forth fruit without the branches, neither can

the branches without the vine, it will take them both working together. For without Jesus we can do nothing. Those who abide in the vine shall receive strength and grow and bring forth fruit. Our strength comes through prayer and studying God's word.

When we abide in Jesus we are always ready to be at the services each Lord's day, and also whenever there is any work to be done for the Master. There is much comfort and joy in reading God's word, and each time we read it the Holy Spirit reveals new things to us. This is lasting comfort and joy and will not fade away.

The Father is the husbandman, and He purges, or prunes the branches. Most everyone has some grape vines and each spring they need pruning. We take all the weak and dead branches out, and the good ones are cut back so as not to get too thick, so the fruit may be large and plentiful. When let go they get too thick and put their strength in long vines and leaves instead of fruit. In the same way the Father prunes the branches

of the true vine. Those who do not have fruit are cast away, and those with fruit are pruned so as to bring more fruit. All the unnecessary things are cut off, such things that draw us worldward. For when we begin to partake of the world we put too much of our time and strength to worldly things and the things of God are left undone, and we shall be found fruitless.

We may say, how is this pruning done? Much of it is done through District and Annual conference. We assemble together in conference and through the guidance of the Holy Spirit the pruning is done. Some things conference decides on may hurt our feelings, yet it is only for our good that we may bring more fruit.

Being a Christian is not having our own way, we must be humble and obedient to the word of God. Jesus was obedient, even unto death and there has not been that much asked of us, only to withdraw from the world.

Some may want to dress more like the world, but Jesus says we must be separate from the world.

The plain clothing, bonnets and standing collar coats have been decided on for the Christians. Some may think this a burden, not so, this is only a protection to the Christian, for who would think of going to a dance or show with a bonnet or standing collar coat on.

The closer we live to God the harder Satan will try to tempt us. Let us be on our guard, sin is on every side, but when we are obedient, Jesus will protect us and not allow Satan to tempt us more than we can stand.

Satan's pleasures only last for a short time, God's pleasures will last through eternity. Our reward in the end will much more than pay for the few trials we meet here on earth.

When we abide in the true vine Jesus, and are willing to be purged by the Father, the blessed promise is: "Ye shall ask what ye will, and it shall be done unto you."

R. 2, New Lebanon, Ohio.

THE TWO CALLS

Will you accept the first? You must accept the last. We may be sure of one thing, there will be no reduction in the "Wages of

Sin." Read Rom. 6:23.

The First Call—Jesus Calls

Jesus: "Will you please give Me a few moments time to consider your soul's salvation?"

Mr. O. U. Foolish Man: "I positively can't do it, I'm too busy."

God Wants to Save You

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.)

God says: "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." (Prov. 27:1.)

"What is a man profited if he shall gain the whole world and lose his own soul?" (Matt. 6:26.)

The Last Call—Death Calls

Mr. O. U. Foolish Man: "O, horrors! I never expected you (death) so soon! Wait until I repent and get ready to die!"

Death: "I positively can't do it, I'm too busy."

Heaven is a place for a prepared people. So is hell. Where will you spend eternity?

"Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." (Gal. 6:7.)

You are strong and well—that's fine. You hope to remain so—that's natural. You may be disappointed—that's possible. You will die—that's sure. You better start to get ready—that's wisdom. You want to start right—that's proper. You don't know the way—

The Lord Jesus said: "I am the Way, the Truth and the Life. No man cometh unto the Father but by Me." (Jno. 16:6.)

"Neither is there salvation in any other for there is none other name under heaven given among men whereby we must be saved." (Acts 4:12.)

May every lost one who reads these lines be perfectly willing to confess his lost condition and come to God by Jesus Christ alone and be saved.

Selected—Ruth Mellott.

OBITUARY

Emma Young Kreiner was born in Summit county, Ohio, March 25, 1880 and died at the home of her son in Stark county, Ohio, August 12, 1934, aged 54 years, 4 months and 18 days.

She was united in marriage to Samuel A. Kreiner in September 1904. To this union were born two sons and one daughter, Lowell E. of North Canton, and Dwight W.

and Mrs. Henry Besse of the home. She accepted her Lord and Savior in 1901 and lived faithful until death.

She leaves to mourn her departure her afflicted husband, three children, two grandchildren, her mother, three brothers and one sister, as well as a host of friends.

Funeral services conducted by Theodore Myers assisted by Rufus Wyatt. Burial in North Canton cemetery.

F. B. Surbey,
No. Canton, Ohio,

OBITUARY

Elder Samuel A. Kreiner was born May 3, 1869, at Mogadore, Ohio, and departed this life in his home near the same town September 2, 1934, aged 65 years, 3 months, 29 days.

He accepted Christ as his Lord and Savior early in life and was called to the ministry in 1906 in which office he labored as long as his health permitted. When the Dunkard Brethren church was organized he and his companion became charter members of the Orion congregation. Eternity alone will reveal the good accomplished through his life and labors as a minister.

In September 1904 he was united in marriage to Emma Young, who preceded him to the Glory world by only three weeks. To this union were born two sons, Lowell E. and Dwight W. and one daughter, Wilma Besse. The children, three brothers and one sister, and many relatives and friends remain to mourn his departure.

Funeral services conducted by Theodore Myers, assisted by Rufus Wyatt and B. E. Kesler. Burial in

North Canton cemetery.

F. B. Surbey,
North Canton, Ohio.

NOTICE

We have quite a few extra copies of the Monitor on hand just now and would like to get them into homes where they would be read and appreciated. There are many such homes in most localities so we are asking you to give us some names and addresses. In this way we can do some valuable mission work. Please send in at once all that you can.

Just now our files are running a little lower in material for the Monitor than what we like so your contributions will appear in print more promptly if sent in now than at some times.

We appreciate very much the forbearance of our contributors. There are times when material in abundance comes in and some of it does not get in print for time. Manuscript that needs an extra amount of correction sometimes is delayed longer than others.

There are a number of delinquents on the mailing list just now and we would appreciate very much if all such would attend to the matter at once. Renew now and boost the work along.

—Editor.

NEWS ITEMS

PLEASANT RIDGE

The Pleasant Ridge church has just enjoyed another spiritual

feast. Our series of meetings closed Sunday October 7. Our love feast was held Saturday evening with 100 surrounding the tables.

Bro. B. E. Kesler held our meetings stressing the subject of "Getting Back to the Bible," along with other fine subjects. I am sure all the members attending these meetings were encouraged to press onward with more zeal and determination. May the Lord ever bless Bro. Kesler in his work.

Baptism was administered Saturday afternoon to four from our church, and four from the West Fulton congregation. Also one brother was reclaimed.

One sister was anointed Sunday and we hope and pray that through God's healing she may be restored to her usual health again.

Our regular council will be held November 10th at which time the future work for another year will be planned.

Ethel Rush.

WATERFORD, CALIF.

We, the Waterford Dunkard Brethren, feel that we have been richly fed, and helped a great deal by having among us our dear brethren from the east, Brethren L. B. Flohr, A. G. Fahnestock and D. W. Hostetler, also Sister Flohr. Twelve powerful sermons were preached while they were with us. Although few in number we feel that we have been strengthened by their having been with us.

We are very sorry some had to be relieved of their membership because they did not see fit to work with the church any longer.

We held our council meeting at the home of Bro. John Root. Our

officers for the coming year were elected, with Bro. J. A. Root as our elder and Bro. Harry Anderson our Sunday School superintendent. We need the prayers of the brotherhood that we might ever press upward and onward.

We are looking forward to the time of our District meeting, which is to be held at Newberg, Ore., November 16th.

Hattie Van Dyke, Cor.,
R. Box 1847, Modesto, Calif.

PLAIN VIEW

Our regular quarterly council and the council preparatory to our love feast was merged into one meeting which convened on the 20th of September. We had a very pleasant council, hoping that all that was done was well pleasing to our Heavenly Father.

On Saturday, September 29th, we had one very good sermon in the forenoon and one in the afternoon by Bro. Kreider, then had our love feast in the evening, which was well attended by the brethren and sisters from the adjoining churches. Then on Sunday morning we all met for morning worship, then breakfast was served. Sunday School was at 9:30, which was very interesting, the lesson was taught by Bro. Kreider. There were four ministers present from the adjoining congregations who gave us good gospel sermons after the Sunday School lesson.

Bro. James Petry opened the services after which Bro. Lawrence Beery gave a sermon on the necessity of living a separate life—said it will pay to suffer persecution for Christ's sake. Bro. Abraham Miller continued the

services saying, by the services we kept last evening proves we are looking for the Savior's coming again; then Bro. Kreider, with the good counsel that our dear brethren had given us gave an invitation for others to come into the kingdom while the congregation sing hymn 321, with these and many more good things having prayer the meeting closed.

Liretta Brower, Cor.
R. 1, New Lebanon, Ohio.

WALNUT GROVE, MD.

We, the Walnut Grove congregation, held a series of meetings beginning July 22nd, with Eld. Jacob A. Miller of Mechanicsburg, Pa., as evangelist. Bro. Miller gave to us the pure unadulterated word of God. We, as members, as well as others were richly admonished from the word.

Quite a few of the adjoining congregations came to worship with us which was greatly appreciated, and we welcome them back any time.

As a result of his labors two young people, a husband and wife were added to the church by baptism. May God bless Bro. Miller and all of us that we may remain faithful to the end.

M. Ella Ecker,
Taneytown, Md.

NEFFSVILLE, PA.

We, the Northern Lancaster County Dunkard Brethren, decided to hold our love feast on November 18th at Lititz, an all day meeting.

We extend a hearty invitation to all to be present at this meeting.

Since our last report in the

absence of our Elder Bro. Fahnestock we had with us our former Elder Jacob A. Miller, and Paul Smith from Mechanicsburg; Chas. Ness and Joseph Myers from Shrewsbury and Oscar Matthias from Hershey, Pa. Their presence was appreciated by all, and may the good Lord bless them that they may be able to come back again.

Susanna B. Johns.

ORION, OHIO

Since our last report our hearts were saddened as two of our number were called to the spirit world. We humbly submit to the will of an all-wise Father, and hope our loss is their gain. We rejoice however, that since that time others have joined our ranks.

On September 2nd, Bro. B. E. Kesler began our revival meeting. He remained with us for two weeks preaching seventeen sermons. In addition to his sermons he gave us Bible lessons on "What Must I Do to be Saved?" and "What Must I Do and Not Do Since I am Saved?" As an immediate result of Bro. Kesler's labors among us nine souls were received into the church by baptism. One had previously been received by the right hand of fellowship, and one since. We are growing in numbers and pray that we might continue to grow spiritually.

September 29th we held our communion. Brethren Lebo and Ecker and their wives of Mechanicsburg, Pa. congregation, were with us, Bro. Lebo officiating. Seventy-seven surrounded the Lord's table.

October 6th we met in regular quarterly council. Sunday School and church officers were elected

for 1935 and plans were made for a revival meeting next year.

F. B. Surbey,
North Canton, Ohio.

THAT LITTLE UNKIND WORD

Some one said it, some one heard it,
Some one carried it along,
Some one took it, added to it,
Some one helped to swell the wrong.

Just a little, common, slight word,
Just a joke behind one's back;
Just a saying speeding onward,
Just, but who can change its track.

Switching quickly to a siding,
Switching to a faster train;
Switching past the one confiding;
Switching back, and forth again.

Where, Oh, where will it be landing?
Where, the stinging, bitter end?
Where the lips so uncommanding?
Where? the artlessness to friend.

Broken friendship, broken hearted;
Broken, by that unkind word;
Broken, just because it started;
Broken, just because t'was heard.

Who can hold that little member?
What that tongue within control?
Who but He who speaks so tender?
Who but He who keeps the soul?

Take, oh take my thoughts and rule
them,

Take my words, direct each day;
Take my lips, and tongue, and
school them.

Take my all, Lord, speak Thy way.
Selected by Sister Annie Miller,
R. 2, Mechanicsburg, Pa.

WASHING THE SAINTS' FEET

Mrs. H. B. Hartman

Come brethren dear, who think it
queer,

That I now should wash your
feet;

Your attention lend, while I as a
friend,

My reasons bold repeat.
The Lord of old, has plainly told,
As in His word you will see;
In the way have led, and have often
said,

'Tis well—if you follow Me.

Some in their pride, this Ordinance
deride,

'Tis a non-essential they contend;
But while they disavow; we will
humbly bow

And keep it to the end.
If we but look, in the blessed book
Of God's own word we'll see,
That our Savior said, I the way
have led,

'Tis well—if you follow Me.

Just go to the word, and see what
the Lord,

Has said in the Thirteenth of
John;

Where He plainly taught, that ye
also ought,

To do as I have done.
My example true, I give unto you,
As Lord and Master I be,
I the way have led, and have often
said,

'Tis well—if you follow Me.

He thought it meet, to wash their
feet,

To show how He loved them still,
He based the rite on humility's
might,

And placed it in His "will."
Ye call Me Lord, as in My word,
I assure you thus I be,
And the way have led, you must do
as I said,

'Tis well—if you follow Me.

Then to Peter He came, to wash his
the same,

But Peter said he'd rather be
excused;

But the Master replied, on your
selfishness relied,

By Me, you shall be refused.

'Tis Mine to say, but yours to obey,
With deep humility;

I the way have led, and have boldly
said,

'Tis well—if you follow Me.

Why say ye Lord, Repeat—Lord,
Lord,

And do not what I say;

You can't be my friend, if you only
pretend,

To feel—but not obey,

Take actions bold, not words soon
told,

To tell us what we be;

For the Master said, I the way have
led,

'Tis well—if you follow Me.

Our souls are on fire, while we
boldly admire,

The humility and love seen here,
Thank God for the rite, we'll obey
with all our might,

Though the proud may laugh and
sneer.

We have learned too well, what the
Lord did tell

About this ordinance sweet;

I the way have led, do as I have said
And wash one another's feet.

In a future array, at the judgment
day,

When this ordinance all unfurled;
Shall with light most sweet, roll its
trophies to the feet,

Of our Lord—Judge of the world.
How will scoffers tremble, when the
world shall assemble

And stand their doom to see;

If the Judge shall say, why didn't
you obey,

And meekly—follow Me.

O brethren dear, the Master is near,
While humbly washing feet,

I feel to rejoice, for I hear His
voice

Of approbation sweet.

If you will obey, in a future day

You shall reign above with me,

Where all is peace, and storms all
cease,

Till then—O follow Me.

Selected by J. W. Galley.

UNION

Josie Kintner

In the beginning God
created every tree and
living creature after its own
kind and saw that it was
good. (Gen. 1:26.) God
said let us make man after
our own likeness and let
them have dominion over all
the earth; (verse 27) So
God created man in His own
image, in the image of God
created He him; male and
female created He them and
said unto them, in verse 28,
be ye fruitful and multiply
and replenish the earth.

We must also bear spirit-
ual fruit and the fruit of
our lives shows what kind of
an inner or spiritual life we
are living; therefore we
must be very careful what
kind of a life we live for
some one is sure to follow
in our footsteps in one way
or another, either for good
or for bad.

If we are of a bright cheerful disposition trying to do all we can to help others and try to live as close to the Master as we can we will be an inspiration to others to try to live a better life. But on the other hand if we lead just the opposite kind of a life it will tend to lead them on the downward road. Let us not be deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (Gal. 6:7.)

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip, (Heb. 2:1). We need to remember all these things as they will make us stronger in the faith and bind us closer together. We must be faithful to our promise to God and the church.

If we have that undivided love for God we will be obedient to His will and obedience means union and strength. We should not show more love for one brother or sister than we do for another, if we do we are a respecter of persons; we are all one in Christ Jesus and only love should reign in our hearts. Let love be

without dissimulation; abhor that which is evil and cleave to that which is good. (Rom. 12:9.) Abstain from all appearance of evil. (I Thess. 22.) These scriptures should lead us to a stronger union.

In Num. 15:37-39, we find the Lord told Moses to tell the children of Israel to put fringes in the borders of their garments and that they should put upon the fringe a ribbon of blue, all were to be the same and it was to be a reminder that they should do all the commandments—the mark was to be plain so that all could see it. This is only another way of strengthening one another and making our union stronger.

(II Cor. 6:17-18) tells us to “Come out from among them and be separate saith the Lord and touch not the unclean thing and I will receive you. And will be a Father unto you, and ye shall be my sons and my daughters.”

O, how much we are in need of reminders today when every style and evil the human mind can think of is thrown before the people continually. Now is the time that the stronger

ones should put forth more effort to help the weaker ones; for we are to help bear the infirmities of the weak. Here I would like to impress upon the mind of the reader the importance of uniformity or oneness. If we dress plain and in the order of the church and do away with the vain and gaudy styles of this world then we can be "Read and known of all men." Then people can tell at a glance just where we belong, and not only that but if we live and dress as we should it will help us to get rid of this lusting after the things of this world and we will not be seen anywhere that a Christian should not be. But we must be sure it is not only the outward appearance, we must also have our hearts right with God.

Take army life, for instance, if a soldier does not have on the uniform designated by the government he has no protection, even when he is with his own company for his sign of protection is gone and he may be taken for an enemy or a spy.

(Isaiah 1:19-20) "If ye be willing and obedient ye shall eat of the good of the

land. But if ye refuse and rebel ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Jer. 6:16-20 tells us that we must obey the Lord and walk in His ways or we will not be able to stand.

In union there is strength and safety.

Let us all work and pray that we may become more united in the church.

Greentown, Ind.

TWO PICTURES

In life we have those who are always basking in the warmth of sunshine and we also have those whose teeth are nearly always chattering because they persist in living in the shade. Some people are bright and happy living in the sunshine of trust and love, believing and knowing that if they commit their ways unto the Lord all things will be well even if they do not turn out as they expected. They accept the other way as the best because it came and therefore are happy. And why not be happy? Life is as a journey and while good things may be enjoyed on the way, the hoped for is not in the

journey, but in the place to which we are going. Of course there are rough places, vexations and trials, but these only make the sunshine brighter.

In sharp contrast we must notice the fellow who is always down in the shade. Have you met him in the street, in his home or at church? No doubt you have because he makes himself heard. He sees only the unpleasant things in life and there are plenty of these down in the shadows. He always keeps his eyes open to the faded flowers, he listens to the hollow croaking of the frogs by the roadside. He misses the pretty spring flowers, the singing birds and the humming bees on the white clover as they sip the sweetness, not in the shady places, but where God's bright warm sunshine glows and invites joy and gladness. He misses the sweetness of the sermon on Sunday because his attention is on someone who is going to the dogs in his estimation. He leaves the house of God eager to whine out the bitterness of his soul to others and lead them down to his walk among the shadows.

We should strive to reach a higher plane than this man and live that broader and nobler life in service to God and our fellowman, because—

Life is real, life is earnest,
And the grave is not the goal;

Dust thou art to dust re-
turneth

Was not spoken of the soul.
—Selected.

A PREACHER'S PRAYER

Ralph S. Centiman

I do not ask
That crowds so throng the temple
That standing room be at a price;
I only ask that as I voice the
message,
They may see Christ.

I do not ask
For church pomp or pageant,
Or music such as wealth alone can
buy;
I only pray that as I voice the
message,
He may be nigh.

I do not ask
That men may sound my praises,
Or headlines spread my name
abroad;
I only pray that as I voice the
message,
Hearts may find God.

—Selected.

God is our refuge and
strength, a very present help
in time of trouble.—Ps. 45:1

A memorized chapter of the Scripture is a course of solid masonry in the foundation of character.—Sel.

Blessed are those who died
for God,
And earn the martyr's
crown of light,
Yet who lives for God may
be
A greater conqueror in His
sight.

—Selected.

SUNDAY SCHOOL LESSONS

- Oct. 7—Acts 23:16-35.
Oct. 14—Acts 24:1-13.
Oct. 21—Acts 24:14-27.
Oct. 28—Acts 25:1-16.
Nov. 4—Acts 25:17-27.
Nov. 11—Acts 26:1-16.
Nov. 18—Acts 26:17-32.
Nov. 25—Acts 27:1-20.
Dec. 2—Acts 27:21-44.
Dec. 9—Acts 28:1-15.
Dec. 16—Acts 28:16-31.
Dec. 23—Luke 2:1-20.
Dec. 30—Review Book of Acts.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 7—Joshua the New Leader.
Joshua 1:1-18.
Oct. 14—Rahab and the Spies.
Joshua 2:1-24.
Oct. 21—Crossing the Jordan River.
Joshua 3:1-17.
Oct. 28—How the Walls of Jericho
Fell. Joshua 6:1-21.
Nov. 4—Achan and the Wedge of

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Sam. 3:1-21.
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Idol. I Sam. 5:1-12.
Dec. 23—Birth of Jesus. Luke
2:1-20.
Dec. 30—Review of Lessons for the
Quarter.

BIBLE MONITOR

VOL XII

November 15, 1934

No. 22

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THANKSGIVING

With the approach of another Thanksgiving season we pause with reverential fear before the One in whom "we live, and move, and have our being" and take thought of the unmerited blessings that are ours, for which we should be grateful.

It is at times like this when we give special thought to the matter, that we realize the love and mercy of our God toward the human family. Of all the good things that we enjoy in this life whether temporal or spiritual, there is not one but what our Heavenly Father is the giver of it all. The air which we breathe, the beautiful sunshine, the refreshing showers and the fruits of the earth, all of which are necessary for our existence

are supplied by the generous hand of Him who created us. Then too, those spiritual blessings which supply the needs and satisfy the longings of the soul are freely placed within the reach of all, from the greatest even to the least. "Every good gift and every perfect gift is from above, and cometh down from the Father of light, with whom is no variableness, neither shadow of turning." (Jas. 1:17.)

Inasmuch as these good things that we enjoy all come from God above, should we not manifest in some way that we appreciate them? This is no doubt the thought that prompted the Pilgrim Fathers to set aside a certain day in which they would cease their labors and have a season of special giving of thanks. We also have record that these same

people tried to show their appreciation of the goodness of God by living soberly, righteously and godly as the scriptures teach. With the passing of time however, it seems it has been the tendency of men, especially of late years, to forget God and his goodness. In keeping with this tendency there has also been a turning away from the instructions intended to govern men in this life, given in the Bible. This tendency among the professed followers of Christ has resulted in disintegration and apostasy to the extent that the Bible is considered out of date, with the result that it is no longer revered as the Word of God.

In view of this, should we not rejoice and give thanks that there is yet a people who, as little children (Luke 18:17), accept the word of the New Testament as a message from heaven (Heb. 1:1-2), and teach it in full? It is true in our day as it was with the faithful followers of Christ of old; we are ridiculed, treated with contempt, persecuted and oppressed. Should we not then, rejoice that we are "counted worthy" to

suffer shame for the name of Christ, as they did? (Acts 5:41.)

Again, we should strive to show our appreciation of the blessings of God by following closely the commandments, statutes and ordinances given us in the gospel; ever mindful of the fact that "in the keeping of them there is great reward." (Ps. 19:11.)

We should be thankful for the opportunity of witnessing for the Christ, the Son of the living God; the One who made that supreme sacrifice to redeem us from that awful pit of everlasting destruction.

Inasmuch as we are enjoying all these good things, let us with greater zeal and boldness proclaim and demonstrate the Gospel of our Lord and Savior Jesus Christ, through which we have received remission of sins, joy, peace and contentment and hope of everlasting life.

In recognition of the goodness of God toward us, may we resolve with one of old "I will praise the name of God with a song, and will magnify Him with thanksgiving." (Ps. 69:30.)

TWO KINDS OF CHURCH MEMBERS

E. J. Reece

The apostle Paul, in writing to Timothy (II Tim. 2:20) brings the above subject to our minds, "But in a great house there is not only vessels of gold and silver, but also of wood and of earth; and some to honor, and some to dishonor." Here I would understand Paul speaking of the church, under the figure of a great house, meaning as I would understand that in the church, there are some members to honor, and some to dishonor.

Paul further explains, "That if a man purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." Let us not forget the words of Paul, "If a man purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." Then it is that God and the church can use him.

There are many ways

that we may dishonor our profession, and be a dishonor to the church, four of which I wish to mention:

1st. Our conversation.

2nd. Our dealings with one another.

3rd. The places we go.

4th. The way we dress.

In our conversation, we are commanded thus, "But as he which hath called you is holy, so be ye holy in all manner of conversation." (I Peter 1:15.) In Phillipians 1:27, "Only let your conversation be as becometh the gospel of Christ." "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers," (Eph. 4:29.) Paul further admonishes, "Neither filthiness nor foolish talking nor jesting, which are not convenient, but rather giving of thanks." (Eph. 5:2.)

We should remember that our conversation is in heaven, and that we are to give an account for every idle word we speak. Those that engage in filthy conversation—is it not a dishonor to the church and the word, which says, "Let the word of Christ dwell in you

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richly in all wisdom, and to be filled with the Holy Spirit."

2nd. Our dealings with oneanother. The Bible plainly tells us how to deal. Christ says, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." (Matt. 7:12. It is easy to know the kind of a deal we want them to give us, and can know by the words of the Master the kind of a deal we should give them—no good reason to err in this. Provide things honest in the sight of all men, (Rom. 12:17) are words

easy to be understood, and if obeyed honor, disobeyed, dishonor.

3rd. The places we go. On this we have good Bible instruction as well as good church advice. Just recently I was told of a woman who was anxious for her husband to unite with the church, his reasons for not, he told his wife if she would go with him to the dance I will show you some of your members there; if you will go with me to the theater I will show you some of your members there; to the circus, some of your members will be there; to celebrations where gambling, dancing and reveling is carried on, we will find some of your members there. He said to his wife, I admire your zeal, but I can not indorse your church. Members in going to such places are a dishonor to the church that teaches the word that we should "Abstain from all appearance of evil."

The wise man tells us, "Enter not into the path of the wicked, and go not on the way of evil men, avoid it, pass not by it, turn from it, and pass away." (Prov. 4:13-14.)

4th. The way we dress. We can either be an honor or a dishonor to the church. A dishonor if we adorn our bodies in the worldly fashions of the world, with gold, pearls and costly array, I know that the king of Nineveh when he repented put off his robe and put on sack cloth.

So as to our conversation, dealings, the places we go, as how to adorn our bodies, is plainly taught in the word and if we seek we can find, if we obey we will be an honor. But if our ears are dull of hearing, and we close our eyes, we will not understand, or if we hear the word, and don't do, we deceive our own selves, and become a dishonor to the church.

But those who hear and do, are the ones who are an honor to the church. Jesus said one time, "My mother and My brethren are they which hear the word of God and do it," and it is up to us whether we will be an honor to the church or a dishonor. If we live up to our baptismal vows, when we promised to renounce Satan in all his pernicious ways and all the sinful pleasures of the world, and

live faithful until death, we will be an honor to the church, sanctified and meet for the Master's use, and prepared unto every good work, and I might add prepared to meet God.

We let the apostle Peter describe those that are a dishonor, "Them that walk after the flesh in the lust of uncleanness, and despise government, presumptuous are they, self-willed, they are not afraid to speak evil of dignities which have forsaken the right way, and gone astray." (II Pet. 2:10-15.)

Fairview, Mo.

THANKSGIVING

Bell Warner

Oh give thanks unto Jehovah, call upon His name; make known among the people his doings. (Ps. 105.)

This text seems fitting, not only for the occasion at hand, but for all year, for Jehovah is good to us every day of the year our whole life through, or we would not be living, moving and having our being in Him. It does seem that distress

and suffering would be much less but a patient trust in our Heavenly King.

When we express thankfulness in our lives as well as in our words and be obedient to Him who said, "I will never leave you nor forsake you, I am your God and besides there is none other." This assurance ought to lend us courage and brighten our hope of heaven, and be thankful we can submit ourselves entirely to Him and be useful in the praise and glory of God and Christ and loyal to the church, true subordinates of our King; thankful that we can overcome and sit with Him in white, obedient to the last will and testament of Jesus our King and be led by His spirit in the way that leads to heaven; that our lives will be instrumental in His hand to the honor and glory of God and Christ and the salvation of many precious souls. Oh, give thanks unto Jehovah.

R. R. 2, Box 20,
Estacado, Ore.

The careful and reflecting reader lays up a perpetual feast for his old age.

THE POOR WIDOW'S OFFERING

Otto Harris

One day as Jesus was teaching in the temple and exposing the secret practices of the Scribes and Pharisees, He looked up and saw the rich men casting their gifts into the treasury.

And there came a certain poor widow and she threw in two mites, which make a farthing. And He called unto Him His disciples and saith unto them, "Verily, I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. (Mark 12-41.)

Though the offering given by this poor widow was in itself very small, yet in proportion it was remarkably large; for it was all she had, even all her living. I learn from this discourse that it is the disposition of the mind that attracts the regard of the Almighty, not the magnificance of the offering.

Notice the difference, dear reader, their offerings though great in respect of her's were but a small part of their estates, whereas her offering was all she had, even all her living. And from this passage of the gospel we should learn that the poor are encouraged to do all they can.

For howsoever small the gift may be, the Almighty, who beholds the heart, values it, not according to what it is in itself, but according to the disposition with which it is given. On the other hand the rich should bestow in proportion to their income; and they would do well to remember, that a little given, where little only is left, appears a much nobler offering in the sight of God than sums much larger bestowed out of a plentiful abundance.

WHY ANGELS ARE SURPRISED

Hattie Van Dyke

Several years ago I run across the following verse. I have had to think of it so often, I wish to pass it on to others, perhaps it will help

someone.

The verse is based on Matt. 6:20, Lay up for yourselves treasures in heaven.

The angels from their throne on
high

Lok down on us with wondering eye,
That when we are but passing
guests

We build such strong and solid
nests;

But where we hope to dwell for aye,
We scarce take heed one stone to
lay.

Are we as this little poem says, so busy with these worldly things that we have no time to work for Christ?

What great good could be accomplished if we really take the full meaning of these few lines. What do we expect in our heavenly home if we send no material to prepare that place? How much time do we spend in his service compared to the time spent for these earthly things? If we would put Christ and His cause first in all things what wonderful blessings we would receive. But too often we are so interested in our selfish interests we forget God, but still we expect great blessings. Our blessings do not always come just the way we expect them. But if our trust is in Him from whom every perfect gift cometh,

what a joy it will be to go forth doing His will. And we will see His goodness to us in a new way.

Modesto, Calif.

THANKSGIVING CRUMBS

Ida M. Helm

November—g l o r i o u s month of garnered treasures! Beautiful season of harvest home! This Thanksgiving Day let us pause from our hurry and jostle and think, why have we been so richly blest?

God has abundantly supplied the necessities of life for all His creatures, and if some are hungry and cold it is because man has not been faithful in the stewardship over which God has placed him. We live in a land of Bibles; we enjoy a great measure of freedom and we can worship God according to the teaching of His word and no one will molest us.

We need not go to church armed, and place sentinels at the door to keep watch lest some lurking Indians surprise us and lead us to execution. We know nothing of the tyrannizing

insolence and persecutions of a bigoted bishopric, such as the pilgrims of Scrooby of England had to endure.

We do not have to hide away to worship God in secret places, in dens, in catacombs as the pioneer Christians had to do. The people of the United States can let their voices ring out in songs of praise and Thanksgiving over the surrounding country, the preachers may sound the goodness of God far and wide and no one will harm or disturb them. Our government, thank God, still stands for liberty to worship God in His own appointed way.

Is it by our own merit that we are so richly blest? No, no we are all unworthy. God in infinite mercy has been very good to us. He has given us much. To Him that much has been given much will be required.

We may not have large bank accounts, but we have been permitted to gather in plentiful harvests and though our homes may be humble and plain, the cheerful warmth of the fireside, around which the whole family may gather and where we may welcome our

friends and neighbors and the stranger who is passing by, we may feel that we are richly blest.

"Next Thursday is Thanksgiving Day." We read about it in the papers and we plan for a feast—yes, a Thanksgiving feast. We will keep the day as unto the Lord. The minister announces a meeting at the church, and that an offering will be lifted for the Great Helper and Healer of mankind at the close of the service. The true Christian realizes that the precious name He bears signifies much. He knows that the name "Christian" should not have lost any of its force in the nineteen hundred years and one command is, "Give as the Lord hath prospered thee."

Our Savior said, "For the poor ye have always with you and whensoever ye will ye may do them good: but Me ye have not always." (Mark 14:7.) "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." (Matt 25:40.) What a blessed opportunity we have to minister to our Lord, to spread a table for Him this Thanksgiving Day.

With Christ at our table we can truly say, "My cup runneth over." How richly we will be blest with his benediction resting on us.

If it were possible for any of us to add up our blessings surely many a clammy heart would vibrate with new life and warmth and open to the wooings of the Holy Spirit and many silent tongues would sing praises to our Redeemer, our King.

The Persian poet Saadi said he never complained of his lot but once and that was when his feet were bare and he had no money to buy shoes. Just then he met a man without feet and his spirit of discontent vanished like vapor, and immediately his heart welled with gratitude to God. How thankful we should be that we do not live in a world of chance. How frightened we would be lest the light of sun might fail, or some star might strike us any moment or it might never rain again; but this is not a world of chance. God controls the universe. He maketh His sun to shine on the evil and on the good and sendeth rain on the just and on the unjust. He sees and cares when even a sparrow falls

to the ground.

Sometimes we sing, "Thou Thinkest Lord of Me." If we would think more of the Lord and his wonderful work and power every day our hearts would well with greater love and thanksgiving every day.

R. 2, Ashland, Ohio.

RAHAB'S CHOICE

Beulah M. Fitz

Rahab was an inhabitant of Jericho at the time of the conquest under Joshua.

The two spies of the children of Israel whom Joshua sent to view the land, even Jericho, came to her house. Their presence was soon known to the king.

Rahab must now make a choice and quickly too. She must either be true to her country and king, or choose the God of the children of Israel. She had lived a sinful life and in a worldly city. The easy thing for her to do was to give the spies into the hands of the king's messengers. She is almost compelled to do so.

In this she is like every unsaved person. The easy way is to go on in sin, and think

it hard, even impossible to live a changed life before old associates.

She had heard of the wonder power and might of the God of Israel and believed him to be Lord of heaven and earth.

She decides to trust Israel's God for her safety and protection. Realizing that the people and king of Jericho cannot save her, in the day of destruction.

Neither can the king of this world, Satan, save any of his subjects, when the close of life, or the day of judgment comes.

Hers should be the decision of all who learn of the true God. Knowing that in him is protection and safety.

Now she wishes to do good and not work in opposition to God's plan. But how can she protect these servants of God from those who sought their lives? She hid them upon the house top, and told a lie, saying, the men have gone, and to pursue them. No doubt her intentions were for good. She had faith mixed with sin. She chose between a country and a God, and chose God.

Now she could even give good advice, telling the spies

to hide three days in the mountains until the pursuers return to the city. A converted person speaks differently from what they did in their sinful state.

Because of her faith and obedience her life was spared and also the lives of her loved ones. The spies were to her in a natural way what Christ is to believers in a spiritual way.

They gave her commandments. One was to take the scarlet rope with which she helped them to escape, and bind it securely to the window outside. I wonder side appearance of Christians as being recognized by Christ and the angels in our time of need. There is a command (I Cor. 11:4-7) that every man praying or prophesying, having his head covered dishonoreth his head. But every woman let her be covered. Also (I Tim. 2:9) "That women adorn themselves in modest apparel." The other command the spies gave to Rahab was not to make known their business to anyone.

Had she been disobedient to either command she would not have been saved. But she was saved. Even so

we as Christians, who have made the good choice, must be obedient to the commands of our Savior. Then we shall be saved "and so shall we ever be with the Lord."

Dallas Center, Iowa

SERMONETTES

It costs much more to reject salvation than to accept it.

It is an easy matter to be faithful when everything is favorable for being so.

A vain garb is good evidence of a vain mind.

Pride is one of the underlying causes of man's separation from God.

Everything the moralist has to his credit, he stole from Christianity and failed to give God credit for it.

Some people are blind, even though they have the faculty of seeing with both eyes.

There is a possibility of some people going to hell by stumbling over some inconsistent church member's life.

Grandparents with their spectacles on their foreheads and both eyes shut, oft-times see farther than some

of their grandchildren with specks on their noses and both eyes open.

We give something to every one we meet, either good or evil.

The devil runs a bargain counter, but don't forget that some of the so-called cheap things are very dear in the end.

You may bury a man seven feet under ground, but you can never bury his influence.

Many Christians might have had a call for special service for the Lord, had they been within calling distance.

Don't spend your time borrowing trouble. There will always be enough on hand to supply you.

There is no religion in dress, communion or baptism; but every one of these is in true religion.

If the heart does not go with the hand into the marriage vow there is danger awaiting the future.

Two modern enemies of today are, the exaltation of man and the elimination of God.

If you expect to defeat the devil, you must remain under the blood of Christ.

A man cannot get right

with God and not make his wrongs right with man.

The quality of one's greatness depends upon what one does with that which is least.

Idols and ideals sound very much alike; but the one will debase you while the other will uplift you.

Gospel Herald.

THE CHURCH ENTER-TAINMENT IS WRONG

Because it does not avoid the appearance of evil.

Because it is never prayed for by name in the sanctuary. . . . Because it never points any one to the cross of Jesus Christ.

Because it creates two parties in every church where it is engaged in; one for and the other against it.

Because it is not done mainly and only for the glory of God, as everything engaged in by Christian people should be.

Because it steels the hearts of the people and turns them away from the Lord, as Absalom did the hearts of the people of Israel.

Because it robs the church of unity and har-

mony.

Because it teaches the people to think lightly of the promises of God in regard to the blessedness of giving.

Because it robs people of the joy of giving by teaching them to be stingy.

Because it weakens the influence for spiritual good of those who engage in it.

Because it kills the revival spirit in every church that upholds it.

Because it leads an army of young people into captivity to the world and its follies.

Because it robs religion of its good name, and makes the church a beggar.

Because it brings in strife and discord and drives out Christian fellowship.

Because it perverts the truth, by teaching that there is a better way of raising money than God's way.

Because it is robbing God of the great power of influence that the church might have for Him.

Because it is offering to God that which has upon it the image and superscription of Caesar.

Because it steals into the

church service, and kills the spirit of worship with its announcements and begging appeals for patronage.

Because it violates the entire spirit of worship by offering to God that which has in it no life or sacrifice, and sets at naught all the teachings of the Bible in regard to giving.

Because it disregards the admonition of Christ to take no step where the entire influence shall not be continually, unmistakably and altogether upon the side of God. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." No man is ever led to glorify God by anything he sees at a church entertainment gotten up expressly and only for making money.

Because it makes the church take lower ground than God ever intended that it should do. This is the mountain-top of unselfishness upon which God expects every Christian on earth to plant his feet: "If meat maketh my brother to offend, I will eat no meat

while the world stands." Selected

MYSTERIES OF THE KINGDOM OF HEAVEN

A. B. Woodard

"And the disciples came, and said unto Him, Why speakest Thou unto them in parables" He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Mat. 13:10, 11)

Jesus gives the reason for their not receiving the mysteries of the kingdom of heaven in the following verses. (12-16.)

This question and answers shows Jesus taught two distinct classes of people. The first, His disciples; the second class, those multitudes whom he had been teaching by parables, signs and miracles, composed principally of the Children of Israel. Jesus said "I am not sent but to the lost sheep of the house of Israel" (Mat. 15:24).

When Jesus sent his disciples on their first mission He commanded them, say-

ing "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel" Mat. 10:5,6).

The great theme of preaching to the multitudes including the disciples, was "The Kingdom of Heaven is at Hand." (Matt. 33, 4:17, 10:7.)

The disciples believed this, yet there are scriptures causing us to believe, they interpreted it to be the kingdom of David, Jesus was about to reestablish

Mat. 19:28, 20:24; Acts 1:6; Amos 9:11).

The fact is "The Kingdom of Heaven" preached by John, the forerunner of Jesus, and by Jesus and His disciples means the same as if they had preached the church at hand (Mat. 16:18, 19, 25:13.)

"The mysteries of the kingdom of heaven are the private lessons Jesus taught His disciples. "And without a parable spake he not to them; but privately to His own disciples. He expounded all things" (Mark 4:34).

They are for the church, the Christian, only, not for unbelievers.

Here we notice, at least, some of them:

I The foundation of the church (Mat. 16:13-20). "When Jesus came into the coast of Caesarea Philippi, He asked His disciples, saying Whom do men say that I the Son of man am And they said, "Some say Thou art John the Baptist; some Elias; and others Jerimias, or one of the prophets."

By this we see men are willing to accept Jesus as a great prophet; but not as their Savior and Redeemer.

He said unto them, "But whom do ye say that I am," and Simon Peter (acting as spokesman) answered and said, "Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven (notice from whence comes the revelation). And I say also unto thee, that thou art Peter, and upon this rock I will build my church."

The antecedent of "this rock" is Peter's answer to Jesus' question: "Thou art the Christ, the Son of the Living God."

Therefore it is the founda-

tion on which Christ's church is built. This was Paul's opinion when he said "For other foundation can no man lay than that is laid which is Jesus Christ." (I Cor. 3:11).

In connection with this the following Jesus uses "church" and "the kingdom of heaven" as synonymous terms; showing they mean the same. Christ's sermon on the mount (Matt. 5, 6, 7 Chs.). "And seeing the multitudes (those He had been teaching) He went up into the mountain and when He was set, His disciples came unto Him, and He opened His mouth and taught them" the beatitudes—the meek, submissive principles and blessings—of those who are to compose the kingdom of heaven, the church. Then He says unto them, "Ye are the salt of the earth." "Ye are the light of the world." This could mean no others than Jesus disciples. Following, He gives the most wholesome instructions, mortal man ever received, for guiding in his dealings with his fellowman and in his duty to his God

Closing His sermon on the mount, He comes down and

immediately teaches the multitudes by performing a miracle, curing a leper.

Ordinances of the Church (Lu.22:7-20; John 13:1-30)

"And when the hour was come, He sat down and the twelve apostles with Him, and He said unto them, with desire I have desired to eat this passover with you before I suffer."

A grand statement and a glorious promise (John 14:1-4).

"In My Father's house (domain) are many mansions, if it were not so I would have told you, for I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and will receive you unto Myself, that where I am, there ye may be also."

Jesus Prophesying and warning against false prophets (Matt. 24 Ch., Luke 21:20-26).

"And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, tell us when shall these things be and what shall be the sign of Thy coming, and of the end of the world."

"And Jesus answered and said unto them, take heed that no man deceive you.

For many shall come in My name, saying, I am Christ, and shall deceive many."

Again, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they should deceive the very elect."

These prophecies saved the lives of the Christians at the siege of Jerusalem; they saw the signs and fled.

Luke 21:25, 26 is being fulfilled at the present time.

The great commandment (Matt. 28:16-20) "Then the eleven disciples went away into Gallilee, into a mountain, where Jesus had appointed them And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you and, lo, I am with you all way, even unto the end of the world."

Jesus' last meeting with His apostles (Acts 1:4-9):

"And being assembled together with them He commanded them that they

should not depart from Jerusalem, but wait for the promise of the Father, which said He ye have heard of Me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. . . .

But ye shall receive power, after the Holy Ghost is come upon you and ye shall be witnesses unto Me both in Jerusalem, and in Judea, and in Samaria, and unto uttermost part of the earth.

And when He had spoken these words, while they beheld, He was taken up; and a cloud received Him out of their sight."

The apostles tarried. The day of Pentecost came. The Holy Ghost descended. The church was born.

Then the apostles knew that the kingdom of heaven which they themselves had been preaching was at hand; was the church; and that they were Jesus' servants to build that church.

"And they went forth, and preached everywhere." (Mark 16:20).

From the day of Pentecost forward, there was no more jealousy and envy among the apostles, no more wondering when the

kingdom of David should be re-established, and which of them should be the greatest in that kingdom.

Jesus' private lessons given to His apostles:

"The mysteries of the kingdom of heaven" may consistently be called or considered the essential elements of the Christian religion.

None of them may wilfully be rejected without endangering one's eternal salvation.

If the ministry would preach less of the "law that made nothing perfect," (II Cor. 3:11, 14), and preach more "of the mysteries of the kingdom of heaven," and the glories they bring to those whose lives are controlled by them, they would come much nearer filling the great commission "Go ye therefore and teach all nations," etc.

My prayer and desire is, that some who read this article, may by so doing be made to walk closer with their God. I am now in my 88th year of age. I united with the Dunkard Brethren over 63 years ago, at Franklin Grove, Ills.

Gowrie, Iowa.

WHOSE WORKMANSHIP

—
Ruth Mellott
—

When we look at a building we can usually see what kind of workmanship it is, whether good or bad and whether it has a solid foundation. But sometimes there happens to be flaws that the natural observing eye does not notice, by just looking at the building. What happens if there is? In time the defected building is likely to fall. Perhaps soon and maybe not for years to come. But the building that has every brace and piece to fit, nails where needed to keep the storm from swaying the building and placed on a solid foundation will last indefinitely.

I like to think of our Christian life as a building. One of the kind that is founded on the solid foundation and built strong against trials (storms) as we press onward. For trials will and must come if we are of His. Christ was perfect, yet they found false accusations against Him. Let us be sure they are false with us as they were with Christ.

I am quite sure we won't mind so much if they are. I have heard it said, "the truth is what hurts most." and have often seen it so. We may appear well before men, but perhaps deep down in our hearts we think something that is displeasing in the sight of our Lord. What we think we often times say, and perhaps in time will act. So inch by inch we may be overcome by the evil one unawares. So let's be careful brethren and sisters what we think, say and do, that we do not trade our solid foundation for one of sand.

We are His workmanship, created in Christ Jesus unto good works. (Eph. 2:10). God sent His Son into the world, so we are through Him ordained or chosen of Christ Jesus. I think everyone should be thankful that we even have the privilege of having a friend so merciful, good and pure as our Saviour. Created in Him unto good works. Do we fully realize what this should mean to us? I want my life of good works to contain the following principles, good thoughts, plain speech, not a slanderer, and

forgiving. These few simple things not only cause the people about us to like us better, but are building for us a mansion over there, where moth and rust do not corrupt and thieves do not break through and steal.

Little words of kindness
Little deeds of love;

Make this earth grow
brighter

As the heaven above.

If we don't do these things I am sure we would be choosing for ourselves an eternal home with the devil and his angels. Choosing! Oh, No we would not be choosing such a home I am sure. But just simply through thoughtless neglect or unbelief are drifting there. David, that mighty man of old said he thought upon his ways and turned his feet toward thy (Lord) testimonies. I am sure, dear reader, our time and effort will not be in vain if we direct it in His way.

Always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain (1Cor. 15:58).

We are being read and known of all men, so let's be careful what is being read

and known of us. That we can say as the apostle Paul said, "I have fought a good fight, I have finished my course, I have kept the faith.

Let us let our lights so shine before men that they may see our good works and glorify our father which is in Heaven. That we may in the last day receive a crown of glory that fadeth not away.

Oakland, Md., R. 1

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* NEWS ITEMS *
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RIDGE, W. VA.

We, the members of the Ridge congregation have been enjoying some spiritual blessings brought to us by the coming of our Elder J. L. Myers, of Loganville, Pa.

Bro. Myers began our series of meetings, Saturday, October 13th, the weather being ideal, and the attendance good. He began by preaching plain gospel sermons.

Wednesday, October 17th, at 3 o'clock p. m., we met for our council with Elder Myers in charge. The meeting was opened by singing 210 in the Brethren hymnal, after which Bro. Myers read Romans the 12th chapter and led in prayer. All business came before the meeting in an orderly way, which we believe was pleasing in the sight of our

Heavenly Father.

The deacon brethren gave the report of the Annual visit, the report was: "We found all in the faith, and willing to work for the good of the church," which all were thankful for. But were made sorry when a letter was presented to the church by a young sister saying that she wishes no longer to be a member. She also said: "I have nothing against the church and without a doubt it is the true church." Her reason was she could not line up in order of plain dress. The church accepted her letter. But the door is open and we hope she will soon see her mistake and return with an honest confession.

Bro. Myers admonished us along the line of dress, and warned us against pride. He pictured before our minds how satan was trying to push pride into the church.

We also decided to have a series of meetings and Love Feast some time in April, which will be announced later.

We were made to rejoice at this meeting when an aged Sister from the Church of The Brethren asked for membership. The church very gladly received her by the right hand of fellowship.

Another matter came before the meeting which was the selection for two ministers. The lots fell on Brethren C. W. O'Brien, and Otto Harris, which they willingly accepted in tears.

We realize their cross is hard to bear but makes the church feel more encouraged to see the members so willing to do the Master's will, no matter what it might be. We as a church ask your prayers in the behalf of these Brethren that they may preach the Word of God,

and bring many souls to Christ.

They were installed in office by the laying on of hands and prayer by Elders J. L. Myers and Minor Leatherman.

Bro. Taylor O'Brien led in closing prayer, and we departed.

Our series of meetings continued the rest of the week with a good attendance and great interest.

On Saturday, October 20th, at 2:30 o'clock, p. m., we met for our examination service, which was preached by Bro. Henry Mosser of Swallow Falls, Md congregation, followed by Bro. J. L. Myers. At 6 o'clock 68 surrounded the Lord's tables with Elder Myers officiating. We were glad to have five congregations represented at this meeting.

Ministering Brethren present were Elder J. L. Myers, Loganville, Pa., Bros. Henry Mosser and J. L. Mellott of Oakland, Md., C. W. O'Brien, and Otto Harris of Antioch, W. Va. We sure did have a spirit filled love feast but were sorry our Brother Minor Leatherman was sick and could not be with us. But was glad to have him with us on Sunday morning as we met for our all day meeting, which will long be remembered.

We met for Sunday School at 9:30 o'clock after which Bro. J. L. Mellott gave us a good message on "Love," followed by Bro. J. L. Myers. These Brethren sure did give us good messages. They pictured love in the home, and how love would bring the church in union.

Basket dinner was served at the noon hour.

In the afternoon Bro. Henry Mosser and Bro. J. L. Myers gave us another good message; this sure

was a day well spent and we wish to thank the members of other congregations for being with us in this meeting, especially Brother and Sister David Ebling of Bethel, Pa., who came so great a distance to worship with us. We hope they will feel it was a trip well spent. We give all a hearty invitation to be with us again.

At 7:30 p. m. we met again and regretted to hear Bro. Myers deliver his farewell sermon. He labored so hard while with us, but we are glad his labors were not in vain. Four stood for Christ during this meeting, two from the Church of The Brethren and two were baptized, and we believe that others were counting the cost.

These meetings will be long remembered, and we ask the prayers of the brethren in the behalf of our Elder who is so many miles away and serves us so faithful. Pray that he may be strengthened both spiritually and physically and that we may be obedient, and always be found taking Jesus for our guide.

Now brethren let us go in peace, While through this world we rove Till all these parting moments cease,

And we shall meet above.

Grace M. O'Brien,
Antioch, W. Va.

PLEVNA, IND.

We, the members of the Plevna congregation were very much pleased to have with us our Elder, J. P. Robbins of Potsdam, Ohio, in a two weeks' series of meetings, beginning September 23rd.

The services were well attended

each evening. Bro. Robbins did not shun to declare the whole counsel of God, and we feel sure his efforts were not in vain. We were made to rejoice when two precious young souls gave their heart to the Lord. We pray God's blessings upon them that they may be true soldiers of the cross.

On Saturday, October 7th, we held our Love Feast services beginning at 10 o'clock a. m. We were highly pleased to have with us Bro. Harry Bowser of Brookville, Ohio, who preached for us. Baptismal service was held in the afternoon. In the evening a goodly number surrounded the Lord's tables with Bro. J. P. Robbins, officiating.,

We feel sure all have been encouraged and built up in the most holy faith through all these services. And again at 6:30 o'clock Sunday morning we met for morning worship, and at 9:30 for Sunday School, after which Bro. Harry Bowser, Bro. James Petry and Bro. L. W. Beery all of Ohio, gave us wonderful messages from God's Word.

We ask an interest in the prayers of all God's people, that we may all live faithful and that the work might continue to grow and prosper at this place.

Sister Sylvia Parker,
Kokomo, Ind.

DALLAS CENTER, IOWA

We have been enjoying a series of sermons which were delivered by Bro. Ecker of Taneytown, Md.

A very good interest was given by the members of our neighboring churches and friends, as well

as our own congregation.

Bro. Ecker, with his side companion, and a young man, Mr. Moser, also of Maryland, were with us for two weeks.

Bro. Ecker preached seventeen powerful sermons and our striving was not in vain. One dear, young soul was added to the church. May God richly bless her that she may render willing service to her Master.

There were also others who were built up for life's journey by the spirit of God.

The Word says, "So shall My word be that goeth forth out of my mouth, it shall not return unto me void, but shall accomplish that which I please and it shall prosper in the thing whereto I send it." (Isa. 55:11).

Saturday, October 6th, at 1 p. ., we met for our Love Feast. The afternoon meeting was opened by Bro. John Hawbaker. Sermon was given by Bro. Ecker.

The examination sermon was preached following the afternoon sermon. Examination sermon was preached by our Elder, Bro. Boyer, who was followed by Bro. Ecker.

After the services we met at the water where the young sister was baptized for the remission of sins.

At 7:30 p. m. we met for the communion services when 38 communed, ranging in age from 12 to 80 years, with Bro. Ecker officiating.

Sunday evening, October 7th, was our last evening of meeting with farewells to the Ecker company. We bade them Godspeed to go and be as useful servants in the Master's hands.

We were wonderfully blessed by the coming of our dear brethren and sister, Bro. J. P. Robbins of

Ohio, Bro. and Sister Leckron and Bro. Paul Lorenz of Indiana. To these folks we gave a hearty welcome to come and worship with us.

Bro. Robbins gave us three wonderful spirit filled sermons.

The message on Saturday evening was "The Love of God." On Sunday morning a goodly number was present. As Bro. Robbins took his stand he looked over the audience and said, "There are some who are not with us now, that were here when we last met. The one we greatly miss is our beloved Elder, Bro. E. D. Fiscel, who has passed to his eternal reward."

The morning theme was, "The All Seeing Eye of God, the Eye From Which No Man Can Hide Himself."

The evening message was of the three most wonderful things of life, "Mother, Home and Heaven."

Bro. Robbins said, "We do not know if we shall ever meet again, and I want to drop just a few thoughts."

The thoughts that were given were edifying to the hearer, for they were words which came from one who loves the church.

Our meeting was broken up after prayer and by singing a song which brings our minds to the meeting when we shall never part. "God Be With you Till We Meet Again."

Brethren, Sisters, pray for us that we may fight the good fight of faith.

Orville Royer, Cor.

ENGLEWOOD

The Englewood church has just enjoyed another season of refreshing that shall not soon be forgotten.

Just previous to our communion service we held our regular quarterly council and had the report of the Annual Visit in connection with the regular business. The membership was found to be in peace and harmony and good working condition.

We had the largest attendance at our Love Feast this year of any time yet and all the services connected with it proved to be an inspiration to all. We were glad to have a number of visiting ministers and others from a distance with us at this time.

Services of this kind serve to encourage and strengthen us for the many problems and difficulties which the faithful have to meet in these days.

Our communion services in this section have had better attendance and interest this year than for common. For this we are glad, and we hope to see this continue.

L. W. B.

A LITTLE LAMB ASTRAY

Oh, I wonder if there ever was
A little girl like me,
With so many, many heartaches
That nobody seems to see.
Off' I've heard the good wise
preacher

And the elders good and kind
Tell about the way to heaven
And how easy 'tis to find.

And I've thought and thought
about it,

For I long to know the way;
But I'm such an awful sinner
That sometimes I cannot pray;
How I wish they'd come and tell me
How their Jesus I might greet!

For they say He loves the children
And will guide their weary feet.

Into pastures green and pleasant
And by waters calm and still;
Make them gems of brilliant beauty
Their Redeemer's crown to fill.
But 'twas while at our home gate,
When our pastor's step I heard,
That I thought he saw me listening
And would stop and speak a word.

When he only said "Good Morning,"
With the usual, "Are you well?"
Though I pressed the hand he gave me

Hoping thus my grief to tell
Then I stole away in secret
And I cried so very long,
That mama was greatly troubled,
For she feared I had done wrong.

And at night she tucked me snugly
In my little trundle bed,
And she softly pressed the tear
stains

With a loving kiss, but said
Not a word about her Jesus,
I was hungering so to know.
Oh, my poor heart was breaking
For I long to find Him so!

I have tried so har to seek Him
But I do not know the way!
And nobody seems to notice
There's a little lamb astray.
Does their Jesus care I wonder,
If I ever find His fold?
Now, I'm almost sure I love Him,
Though I'm not so very old.

I should think the grown up people
Would so love to speak His name,
When He did so much to bring
them

To the home from which He
came.

And when I'm a Christian mama,
I will tell my little girl
Simply how to come to Jesus,

How to find the precious pearl.

Then I'll tell the dear good pastors,
Who know the way so well,
Always stop the little children
And the sweet old story tell.

Though fierce life's battle
rages,
And satan's host is nigh,
At mercy's shrine our Lord
Divine
Will give us victory.
—Selectde.

SUNDAY SCHOOL LESSONS

- Oct. 7—Acts 23:16-35.
Oct. 14—Acts 24:1-13.
Oct. 21—Acts 24:14-27.
Oct. 28—Acts 25:1-16.
Nov. 4—Acts 25:17-27.
Nov. 11—Acts 26:1-16.
Nov. 18—Acts 26:17-32.
Nov. 25—Acts 27:1-20.
Dec. 2—Acts 27:21-44.
Dec. 9—Acts 28:1-15.
Dec. 16—Acts 28:16-31.
Dec. 23—Luke 2:1-20.
Dec. 30—Review Book of Acts.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 7—Josuha the New Leader.
Joshua 1:1-18.
Oct. 14—Rahab and the Spies.
Joshua 2:1-24.
Oct. 21—Crossing the Jordan River.
Joshua 3:1-17.
Oct. 28—How the Walls of Jericho
Fell. Joshua 6:1-21.
Nov. 4—Achan and the Wedge of

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1:1-18.
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I Sam. 1:9-28.
Dec. 9—Samuel in the Temple. I
Sam. 3:1-21.
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Idol. I Sam. 5:1-12.
Dec. 23—Birth of Jesus. Luke
2:1-20.
Dec. 30—Review of Lessons for the
Quarter.

BIBLE MONITOR

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

RESPONSIBILITY OF OFFICIALS

It is evident from the instructions given in the gospel that there is a great responsibility resting upon those who are officials in the church of Jesus Christ. The "watchmen" of God's people have ever shared this same responsibility as is evidenced by many passages in Holy Writ. One Example on this point is given in Ezekiel 3:17-18, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood

will I require at thine hand."

The apostle Paul recognized this responsibility as is evidenced by his life and testimony. In one discourse to the elders he declared thus, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." (Acts 20:26-27.) In view of the responsibility connected with the work, his warning to his fellow elders was this, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28.) And again, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the

glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (I Pet. 5:1-3.)

To a large extent the ministers, deacons and teachers are responsible in like manner and should hear the warnings given in these references. You will notice the apostle's warning to the officials is first, "Take heed therefore unto yourselves," therefore we believe it a matter of primary importance. Just why should the officials take heed unto themselves? Is it not because they are to set a proper example before the church? Surely this is one of the great responsibilities of officials, "being ensamples to the flock.

In what things should they "take heed?" We believe the only logical answer to this is, in every thing pertaining to the Christian life. In faith, love, humility, patience, virtue, temperance, brotherly kindness and all such attributes the officials should make sure

they are not lacking. Again they should make sure they have that purity of heart, sincerity of purpose and zeal for the Master's cause which is so essential for leadership in the church. Then too, they should take heed as to their attitude toward, and submission to the teachings of the gospel and make sure that they are complying with all the rules and regulations by which the church is endeavoring to maintain and perpetuate the true Christian life as taught and exemplified by Jesus our Lord.

In matters where there is a tendency on the part of some in the church to become careless the officials should give special attention. An example along this line is that of maintaining nonconformity to the world. In living among, associating and working with unrighteous men, it is an easy matter for one to unconsciously adopt some of their questionable practices or sinful ways and we are all more or less guilty along this line; therefore officials should exercise great care in their conversation, that it be without slang, filthy stories or vulgarity of any

kind; in their manner of life and dealings with their fellowmen, that it be above reproach and in all matters pertaining to the separate life. One matter along this line that has always required special attention is that of our dress and general appearance. It is so easy for one to become careless in this and sometimes before we know it we are complying with some fad, fashion or custom of the world. Because of the danger along this line the church has set up a standard in dress and general appearance which is in harmony with the New Testament teachings which is sufficient for all. This standard pertains to the wearing of our hair, our clothing and the adornment of our bodies in general. The officials then, should "take heed" that they comply with this standard in every respect lest their example and influence be against the church they represent. No doubt many of us have been a little negligent in some of these matters; if so, may we resolve from now on to buy and wear only that kind of clothing that measures up to

the standard of the church and be at all times "read and known of all men."

The only way we as officials in the church can free ourselves of the blood of all men, is to do as the apostle of old, "declare unto them all the counsel of God" in both word and deed. May we all recognize our great responsibility in the church and strive to be men of God in this day of great need.

HOW HE TABULATED HER RELIGION

J. F. Britton

A young couple were happily married and devoted to each other, but she belonged to church, and he did not. She kept pleading with him to accept Christ and join the church; and in the meantime she endeavored to show him that one did not have to be a long faced, slow poke, in order to be a Christian.

One day after she had asked him again to join the church, he handed her a written sheet that ran like this: "Why should I join your church? What do I gain by doing so? You go to church; I go to church.

BIBLE MONITOR

West Milton, Ohio, Dec. 1, 1934

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A. G. Fahnestock, Brunnersville, Pa., Associate Editor.

Ezra L. Beery, Union, Ohio, Associate Editor.

You go to Sunday School sometimes; so do I. I do not pray or read the Bible; do you? You dance; I dance. I play cards; you play cards. I smoke; so do you; I take a social glass; you do too. You don't get drunk; neither do I. You are clean socially; so am I. You don't swear, and I don't swear. Now what is it that you have that I do not have? And how would I be bettered by joining your church?"

The above sheet was written and sent to the writer of this article, for a solution; by a party who seems to be perplexed and

blurred by the religious conditions surrounding them.

To begin with, from the analysis and diagnosis of the aforesaid husband's tabulation of his wife's religion, it seems to the writer that his wife must be like the "Laodiceans," and thousands of today. She is in the church, but out of Christ. She does not live up to her profession, according to her husband's conceptions and ideas of what the Gospel of Christ teaches; therefore she does not possess those spiritual virtues and vitalities that should characterize a Christian.

It is also very apparent from the above tabulation, that the husband is an intelligent man, and is able to distinguish between morality and real true vital religion. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (Jas. 4:17.) And too, it should be noted that the husband is in a serious error, as to the rule he uses in tabulating his wife's religion. For, "they measuring themselves by themselves, and comparing themselves among themselves, are not wise." (II Cor. 10:12.) "Therefore thou

art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." (Rom. 2:1.)

It is sad indeed and lamentable, to think that the modern church has compromised with the world in her sinful ways of conduct, and thus lowered her spiritual standard of righteousness, purity and holiness; thereby having depreciated her influence with many good moral people.

It is a serious reflection and deplorable shame on anyone's religion, when they have to go out among the immoral and questionable places of the world for pleasure. It's true and logical that there is something wrong, either with themselves, or with their religion. Jesus taught saying, "If ye know these things, happy are ye if ye do them." Therefore the gospel teaches that—

'Tis religion that can give
Sweetest pleasure while we
live;

'Tis religion must supply
Solid comfort when we die.

After death, it's joys will be

Lasting as eternity!
Be the Living God my friend
Then my bliss shall never
end. Amen.

Vienna, Va.

UNDERSTANDING

E. J. Reece

"Understandest thou what thou readest." (Acts 8:30.) This question was asked by Philip of one who was reading a scripture which he didn't understand. Philip understood, and gave the meaning. The word understanding is defined as the state of knowing.

The inspired writers often used the word "we know," and they did know what they taught. In the case with the Eunuch he knew he did not understand, and was ready to be taught. In 1st Tim. 1:7 we have a different class brought to our minds; they were "Desiring to be teachers of the law: understanding neither what they say nor whereof they affirm."

In Titus 1:10 Paul says "There are many unruly and vain talkers and deceivers." Possibly there are some of that kind, still living. How necessary is it to know and understand, that we may do

and teach aright. Solomon says, "It is the wisdom of the prudent to understand His ways." Paul says "Be not unwise, but understanding what the will of the Lord is."

It is one thing to read and quite a different thing to understand, as it was with the Ethiopian eunuch, and we find that the Lord will give us understanding, if we apply ourselves aright.

In Matt. 15:10 Jesus spake a parable to the multitude which they did not understand; Peter asked the Master to declare unto them the parable, and we find that Jesus gave them the understanding.

In Luke 24:45 we read where He was with the apostles and He opened their understanding, that they might understand the scriptures. Paul to Timothy (II Timothy 2:7) says "Consider what I say: and the Lord give thee understanding in all things."

So we understand that the Lord will give us understanding just as He would wisdom. He says if any lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth

not and it shall be given him, (James 1:5) so with understanding. The wise man tells us, that if thou criest after knowledge and liftest up thy voice for understanding, if thou seekest her as silver, and searchest her as a hidden treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God, for the Lord giveth wisdom out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous. He is a buckler to them that walk uprightly. He keepeth the path of judgment, and preserveth the way of His saints. Then shalt thou understand righteousness, and judgment, and equity yea, every good path. (Prov. 2:3-10.)

We often hear it remarked I read but just can't understand, and likely that is all true, because of a lack on our part. The palmist David said, "I have more understanding than all my teachers; for thy testimonies are my meditation, I understand more than the ancients, because I keep thy precepts. (Psalms 119:99-100.) David also

says a good understanding have all they that do His commandments so in order to get a proper understanding of the scriptures we need to read, believe, seek, ask and to obey.

While in this day we are having much preaching and teaching, but when it is compared with what the Master said to preach and teach, whether it might not be as a writer in the Monitor not long ago referred to the making of many books, there is no end; that half the books written was not true, and $\frac{3}{4}$ of the other half wasn't worth remembering.

Two scriptures I would like to impress on the mind, that a good understanding have all they that do His commandments, and that the Lord give thee understanding in all things. (Psalms 111:10, II Tim. 2:7.) If we are obedient.

Fairview, Miss.

VISITING THE CHURCHES

J. A. Leckron

The writer and wife, together with Brother Paul Lorenz, of the Plevna congregation, and Brother J. P.

Robbins of the Englewood, Ohio congregation, started on a westward trip, visiting the churches in Illinois, Iowa, Kans, and Colorado. We had written on before hand to certain members of the various churches which we will mention later, and they arranged as follows:

We left our home here at Greentown, Ind., Wednesday morning, October 10th, and arrived at the home of Bro. S. L. Fouts at Cerro Gordo, Ill., and took dinner with them, and in the afternoon we drove on to the home of our dear Bro. Elder Henry Lilligh, in Decatur, Ill., where they had arranged for a communion that evening, at which place we never did enjoy ourselves more. Bro. Lilligh is almost blind, and it did make us all rejoice to see how Bro. Lilligh and others enjoyed that meeting. Even if Bro. Lilligh is almost blind, he is not blind to the word of God, and we never saw anyone so happy as he was. We stayed all night at Bro. Lillighs, and at noon Thursday, October 11th, we drove to Astoria, Ill., where they have about 32 members, and where our dear Elder and Sister Lind live. Bro. Lind

is totally blind and Sister Lind is almost blind, yet they are stronger in the faith of the gospel than a lot of people that have good eyes. It had been arranged for a meeting at Bro. Linds that night, and the house was full, and Bro. Robbins gave us a wonderful message which all seemed to enjoy very much.

After the services the members were asked to remain so they could have a council meeting, in which some things were looked after in a Christian manner, and we believe much good was done.

On Friday morning at 8 o'clock, we started for Quinter, Kans., a distance of 664 miles, arriving that night at one o'clock at Bro. Riley Kesler's and enjoyed their hospitality. On Saturday evening, Sunday and Sunday evening Bro. Robbins preached for them in their commodious church house at Quinter, and on Sunday evening one precious soul came out from the Church of The Brethren, a sister, and we believe her husband is almost persuaded.

At Quinter we met Sister Ethel Beck, who was on her

way to California, and as we were going that way we picked her up and took her along to McClave, Colo., on Monday morning, and arrived at the home of Bro. L. I. Moss while they were yet eating dinner. Bro. Paul Lorenz stayed at Quinter for a few days until we returned.

At McClave we had the pleasure of listening to Bro. Ecker, of Taneytown, Md., who was in a series of meetings there at that time. When we saw the condition of the crops in the west and knew how good our crops were back in Indiana, we felt more than ever like thanking the Lord for the many blessings He is bestowing on us from day to day. We attended the meetings at McClave Monday, Tuesday and Wednesday nights and on Thursday at noon we started for Quinter, Kans., arriving the same evening at Bro. Riley Kessler's, and stayed all night, picked up Bro. Paul Lorenz, and Friday morning at 4:30 we started for Dallas Center, Ia., a distance of 546 miles, arriving at Bro. Winger's the same evening at 4:30. We stayed all night with them, and visited

around on Saturday. Saturday evening, Sunday and Sunday evening Bro. Robbins preached for them. There were members down from the Coon River congregation to the meeting on Sunday, Elder Fiscel's widow, and also his son and others. On Sunday night we stayed with Bro. and Sister Fitzs and on Monday morning at 4:30 we started for home, a distance of 512 miles, arriving home at 5 p. m. same day.

We had an enjoyable trip, not even a down tire and no other trouble. The entire distance was 3,534 miles and the Lord protected us all the way, for which we cannot thank Him enough. No one will know what a pleasure it is to visit the various churches until they have the experience. May God richly bless all who treated us so kindly on our trip, and our prayer is that many may be permitted to have a like experience.

Pray for us, that we may continue in the faith once delivered unto the Saints.

Greentown, Ind.

A PRICELESS POSSESSION

Buy the truth and sell it

not." (Proverbs 23:23.)

The word "truth" is one which is used in various ways in the scripture. It is taken for the pure unadulterated doctrine of the gospel. Jesus in speaking of the word of God said, "Thy word is truth." He also said, "I am the truth."

It might fittingly represent the whole plan of salvation which if followed will bring hope and comfort to us. It is of inestimable worth—nothing on earth can compare with it.

We value things in dollars and cents, but here is something offered that all the silver and gold of this world cannot buy.

This priceless possession may become ours by accepting the terms on which it is offered.

Its great value lies in its ability to deliver us from the bondage of sin, and to extend to us a hope of salvation.

Jesus said on one occasion "The truth shall make you free." Man is a sinner and as such is unable to free himself of its bondage.

In such a case he is without hope, only the truth can make us free. Nothing can become its substitute. If

we obey the truth we will be led to the Fountain of Truth, namely Jesus Christ. He has opened a way of salvation for all mankind and grants it to every sincere seeking soul.

By obeying the truth we are led together upon the narrow way which leads to eternal bliss and happiness. To all who become partakers of this great possession, He holds out rich blessings and comforting promises, which are only partly realized in this world, but in the world to come.

Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. This possession may be an everlasting one.

When we leave this world we are necessitated to leave all our earthly possessions behind, but this precious treasure will give us admittance to a haven of rest.

A home of many mansions which shall be ours throughout the endless ages of eternity.

Without it the rich man is poor. But with it in his possession the poor man is rich. We are counselled to buy the truth, from which

we would infer that a price must be paid for it.

Man by nature is self-willed and inclined to follow his own sinful ways. In order to come into possession of the truth we must submit our hearts and wills to the Lord's will. He has said, "If any man will come after me, let him deny himself, take up his cross and follow Me."

By nature we love the world with its allurements, we love its pleasures, wealth and praise. In order to become a partaker of this great possession and inheritance we are counselled to set our hearts and affection on things above and not on things on the earth.

We are counselled to lay up our treasures in heaven, the home of many mansions. Where neither moth nor rust doth corrupt and where thieves cannot break in and steal.

Let us notice how men of god value this possession. It is said of Moses that when he was come to years, he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

Paul says, I could count all things but loss.

Selected A Mae Tharp.

IF WE ONLY KNEW

Elwyn Speaker

Yes, if we only knew what is in store for us, how nicely we could shape our lives so that all things would work out to perfection, but not knowing, disaster may overtake us.

An illustration: An elderly woman, who attends church where I do, was always accompanied by her son. Finally the son was absent. Upon inquiry she said that she could not persuade the son to attend church any more, and further that he had obtained work for each Sunday at one of the amusement places in a nearby park. In course of time he chose work in a theater building.

Then one Sunday evening, when he should have been at church or at home, he with another lad was examining a borrowed revolver at the back door of the theater building. The "unloaded" weapon went off, the bullet entering his heart, causing

immediate death. If he only could have seen the end of his course from the beginning.

Another: A man who had never drank intoxicating liquors called at the home of a friend, who persuaded him to drink some whisky to "cure his cold." As he attempted to drive his auto home he ran over and killed a child. The final result was that he landed in the penitentiary. If he had only known.

But is it possible to know the way, the end from the beginning? Yes it is! Listen, God tells us what the final end of any course will be. He tells us that we cannot gather grapes of thorns or figs of thistles. He also says that "Whatsoever a man soweth that shall he also reap." He says it goes even deeper than the actions, down to the thoughts and intents of the heart. As a man thinketh in his heart so is he—so will be his final end.

Yes we can know the character of the way and we can know the end, because God knows and He tells us in His word.

Los Angeles, Calif.

SUGAR COATED

Ida M. Helm

When our Lord was here in this world He taught the people the very highest truths concerning the needs of men. He performed miracles of healing and feeding. They were his credentials.

The burden of His mission was the kingdom of God in this world and the bringing of men into that kingdom. The spiritual needs of mankind were then and still are the highest needs of men. The common people perceived the sublimity of Jesus' message and heard him gladly. Of the multitude of people who followed Jesus, only a few followed Him with sincere motives. Some followed out of curiosity, some followed Him seeking loaves and fishes, some followed Him to watch and find fault.

The unbelieving Jews said, "We be Abraham's seed." Indeed they were slaves to the letter of the law and they were slaves to sin, they were self-righteous and they deceived themselves in trusting for salvation to the fact that they

were descendants of Abraham while they gave alms, prayed and observed the ceremonial law to be seen of men. They were like a tree making a big show with its leaves, but bearing no fruit.

One day the Pharisees selected leaders to carry out a scheme whereby they might throw Jesus off His guard and ensnare Him with flattery. One of their number came with the question, "Teacher which is the great commandment?" (Matt. 22:36.)

This was a sugar coated question. The other Pharisees stood by and listened, passing as friends and sincere seekers after truth.

Jesus was the perfect man, he was good. He could look right into their hearts and see their falsehood, He could read their scheme like an open book. We can keep nothing back from God.

How surprised they must have been when Jesus took the lid off and looked right into their hearts at their mean, low motive, and asked them the searching question, "Why tempt ye Me? What do you hope to gain by trying to deceive Me? Ye

hypocrites!" They were helpless as babes in the hands of God. They richly deserved the epithet He hurled at them. God is not mocked. The conduct of the Pharisees is an example of the power of unbelief. Men who try to deceive Jesus will themselves be caught in the snare they set for Him.

R. 2, Ashland, Ohio.

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 * **NEWS ITEMS** *
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ELDORADO, OHIO

The Eldorado congregation enjoyed a real spiritual feast October 13th and 14th.

On Saturday the visiting ministering brethren brought forth the duty of a true Christian. In the evening the ministering brethren present were: Brethren Emanuel Koonen, who officiated, Peter Lorenz, L. W. Beery, Harry C. Bowser, and Lawrence Kreider. About 77 surrounded the Lord's table.

On Sunday morning we met for morning worship after which breakfast was served. Then Sunday School followed by preaching, all the visiting brethren gave a farewell address.

We wish to thank the visiting brethren and sisters from adjoining congregations for their attendance and invite them back to any of our services.

Pray for us at this place that we

may remain true and faithful until death.

Mary Miller,
 West Manchester, Ohio.

WAYNESBORO, PA.

Sunday morning, August 19th we were pleased to have Elder Harry Smith of Mechanicsburg congregation come and preach for us, our Elder being away in evangelistic work.

October 7th we were visited by three families from the lower York county congregation.

We are made to feel very thankful for the good messages these good brethren brought to us.

Sunday morning, October 14th, Elder L. B. Flohr of Vienna, Va., was with us in a revival meeting that continued until our love feast, closing Sunday evening, October 28th.

Bro. and Sister Flohr's visits have been very much appreciated in the homes. The time passed much to hastily, therefore our minds have been made to think as it has been written, a thousand years are as one day with the Lord.

We feel that Bro. Flohr stands four square on the principles of an unadulterated gospel and upholds to a dying people the doctrinal ordinances of God's house.

We have had one added to our number at this place by the right hand of fellowship from the Church of The Brethren.

Visiting ministering brethren who attended our love feast and communion were as follows: J. A. Miller of Mechanicsburg, Bro. Shriner from the Walnut Grove congregation, Bro. L. B. Flohr and Ord Strayer from the Vienna con-

gregation, and Bro. Arthur Rice of the Mountain Dale congregation.

Bro. Shriner officiated at our communion services.

Bro. Strayer remained over night with us and preached on Sunday morning. Bro. L. B. Flohr also remained and preached Sunday evening.

Our prayer is that we each may use the talents the Lord has given us. In behalf of His work.

Sister Mae Tharp.
R. 2, Waynesboro, Pa.

PLEASANT RIDGE

The Pleasant Ridge church held their quarterly council Saturday, November 10th, and elected their church and Sunday School officers for the coming year. However, not many changes were made, and Eld. D. P. Kock was retained as Elder.

Ethel Rush.

NOTICE

Just a line to the eldes of the various congregations to remind them that December is here again and with it come the opportunity for each congregation to lift an offering for the benefit of the Publication Board. Your cooperation and liberality will be appreciated.

All those who have renewed for the Monitor since June have not as yet been credited on their mailing slips. Just as soon as we print a new supply of mailing slips the dates of all who have renewed will be corrected. Your money has been received and you have credit on our books, so as long as the Monitor comes along alright do not be

alarmed.

We are hoping for relief in business and financial conditions over the country soon. As it is, it makes it hard to carry on the publishing of the Monitor as we would like to. In the meantime let us all support the work as much as we can financially and otherwise. Renew as promptly as you can.

We are glad for the names sent in for sample Monitors. We can still use many more, so send along all you can. We believe much good can be accomplished in this way.

—Editor.

OBITUARY

Verna, daughter of G. A. and Alice Eby was born September 10, 1901 in New Madred county, Missouri, and departed this life at the Wauseon hospital October 29, 1934 at the age of 33 years, 1 month and 19 days.

She was united in marriage to Olan Stoltz September 2, 1923. To this union was born one son, who preceded her in death October 18, 1934.

She leaves to mourn her departure a sorrowing husband, father and mother, one brother, Clay Eby of Tedrow, one brother, Ted having preceded her in death, August 6, 1920; six sisters, Mrs. Maude Butts of Blissfield, Mich., Mrs. Jeanette Poorman, Delta, Ohio, Mrs. Sylvia Viers, Tedrow, Ohio, Pauletta, Vera and Albert Eby at home, and a host of relatives and friends.

She confessed her faith in the Lord at an early age and united with the Dunkard Brethren church

of which she was a faithful member.

She was a kind and loving wife and a true friend.

She will be sadly missed by all who knew her.

Dearest Verna, how we miss thee,
In every spot and place,
We can search but cannot find
Your sweet and cheerful face.

A loved one is taken from our midst
A voice we loved is stilled;
A place is vacant in our home
That never can be filled.

Her kind words and pleasant smiles
Will our memory every cherish;
For the love she showed to all,
Surely will not, cannot perish.

Funeral services were conducted
by Eld. D. P. Koch at the West
Fulton church and burial in the
cemetery near by.

Ethel Rush.

JUDGMENT DAY

John Sleppy

Paul said to the Romans (Rom. 4:15) "For where no law is, there is no transgression." Jesus said, "If I had not come and spoken unto them they had not had sin: but now they have no cloke for their sin." (John 15:22.) Now Jesus established the church; upon this rock, Jesus, I will build My church. (Matt. 16:18.) To this church Jesus gave the New Testament (James 1:2-5) "But whoso looketh

into the perfect law of liberty and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed." (Jas. 2:12) "So speak ye, so do, as they that shall be judged by the law of liberty."

Here is Jesus' own words in Matt. 12:36) "But I say unto you that every idle word that men shall speak they shall give account thereof in the day of judgment." (John 12:48) "He that rejecteth Me and receiveth not My words hath one that judeth him: the words that I have spoken, the same shall judge him in the last day." Whosoever readeth this article the above is sufficient to put us to thinking.

I read in the bok of Luke 17:1, "It is impossible but that offences will come but woe unto him through whom they come."

I also read in II Corinthians 6:3, Paul charges the ministry, "Giving no offence in any thing that the ministry be not blamed." I also read in Philippians 1:10 that ye may approve things that are excellent; that ye may be sincere and without offence till the day of

Christ (or judgment).

In the above verses the churches have failed to be sincere and can not approve to the true and loyal and faithful ones that these innovations that are in the churches are excellent, but have proven to be offensive to the old faithful ones that brought the church down through the past.

In II Corinthians 6:3 the blame will fall on the ministry and the pastors who are leading the church. Their conduct has proven them to be disloyal to the church, which is heresy and has caused division in the church, and not only in the church but in the home as they allow our children to engage in worldly amusements and still own them as members of the church, and are calling for sinners to repent and promise them liberty. (II Peter 2:19) "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome of the same is he brought in bondage." Also verse 20, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are

again entangled therein and overcome, the latter end is worse with them than the beginning."

A church that has no government over their members is certainly in a deplorable and lamentable condition; it is apparent that the looseness of the churches all had been brought through leaders of the church. Are you ready for the judgment day?

Ludlow Falls, O.

PRAYING IN THE SPIRIT

Ella Webster

We have seen our dependence upon the Holy Spirit in prayer. This comes very definitely in (Eph. 6:18) "Praying always with all prayer and supplication in the Spirit." And in Jude 20, "Praying in the Holy Ghost." Indeed the whole secret of prayer is found in these three words "in the Spirit." If we are in doubt about it we must first of all consult the Bible about it.

The scriptures plainly declare God's will about stealing. The Bible it is true, does not always give a rule for every particular course of action and in many

cases we read and must expect guidance in other ways. But the scriptures are far more explicit even about details, than most people think, and there are not many important affairs in life for which a clear direction many not be found in God's book.

For example: The matter of dress (I Peter 3:3-4, I Tim 9), the matter of conversation, we have Eph. 4:29-34.) The matter of avenging injuries and standing up for our rights, (Rom. 12:19-21; Matt. 5:38-48; I Peter 2:19-21. And forgiving one another (Eph. 4:32; Mark 11:25-29). Conformity to the world (Rom. 12:2; I Jno. 2:15-17; Jas. 4:4). Matters of anxiety of every kind (Matt. 6:25-34, Phil. 4:6-7).

This shows how very full and practical the Bible guidance is. We need ask God to guide us by the power of His Holy Spirit through the scriptures.

No guidance of the Holy Spirit will be contrary to the scriptures. His words are Spirit and they are life. There are four ways in which He reveals His will to us, through the scriptures, through providential cir-

cumstances, through the convictions of our own higher judgment, and through the inward impressions of the Holy Spirit on our minds.

His Spirit will lead us in all truth. The child of God that is taking the close walk with God can detect the Spirit that comes as an angel of light and like Jesus we can say "Get thee behind me Satan."

The same Spirit that anointed Christ Jesus for service is at our disposal. Just why many of our preachers do not use "the Holy Spirit" for their subject in their sermons we can not tell. There was a time in the early time of the Christian church when it was asked, "Have ye received the Holy Ghost since ye believed?" And they said we have not heard whether there be any Holy Ghost.

If a "leading" is of God the way will always open for it," (John 10:4), "And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice."

It is a matter of indifference to us what the majority

of people we meet do, or how they spend their time, but as soon as we begin to love any one, we begin at once to care. God's laws therefore is only another name for God's love, and the more minutely that love descends into the details of our lives the more sure we are made of the depth and reality of the love.

We can never know the full joy and privileges of the life hid with Christ in God until we have learned the lesson of a daily and hourly guidance. "God will work in us to will as well as to do His good pleasure."

Like where the Jewish high priest went to receive revelations from God, We too must be shut in with God, where there is security, silence, solitude and separation; not so much where we pour our hearts out to God as a place where He pours His spirit into us.

Someone has said that the closet is the Christian's dry dock into which he goes for repairs after he has been buffeted by the storms, beaten on the rocks and water-logged by the drenching billows, where he can be pumped out and polished off and have all his damages re-

paired.

How plainly and with comforting words our Lord comforted His disciples before His departure by saying "He would send them the Comforter, the Holy Spirit that would guide them in all truth. It is possible that God's children can live the victorious life, and by obedience to His word we do live that life. Praise His sweet name for that wonderful provision through our Lord Jesus Christ.

Glendale, Ariz.

PRIDE

Irene Leatherman

He that is proud eats himself up. For pride is in his own glass, and like an empty bag, who can stand such a thing upright. Pride is haughty and heartless, makes people think they are above and better than their neighbors. But I wonder who can say with truth, "I am better than my neighbor?"

It has been said if the best man's faults were written on their forehead it would make him pull his hat over his eyes. God's displeasure for pride can be

found in the Bible. There was one Naaman, when he came to Elisha to be cured of the leprosy, expected him to call upon God to cure him, but Elisha told him to go and wash seven times in the river of Jordan. Naaman was filled with wrath and went away saying, "I thought sure he would call upon the name of his God, and strike his hand over the place, and recover the leper. His pride at first would not let him go. If Elisha had told him to do some big thing, he would have done it without any delay. But at last his pride yielded to the wise advice of others about him, and when he had done all Elisha commanded he was healed. (II Kings 5.)

Also God humbled the proud heart of Nebuchadnezzar when he was made to eat grass as oxen till seven times passed over him. His hair became as eagles feathers, and his nails as bird claws. There is no one sin the Almighty seems more determined to punish than pride.

It is pride that sets one above his fellowmen. How can one feel so, when it is

realized that the life of man is but a moment of eternity, and in a short while he will depart from here. When a man's soul is about to depart, what matters where he dies upon a throne or in the dust.

It is pride when parents will put short sleeves and hats on their little girls, and ties on their little boys. My dear reader if it is wrong for you to wear such things it is wrong for you to put them on your children. Some may say they can wear them when they are young, it will not hurt them. But train a child the way he should go and when he is old he will not depart from it. (Prov. 22:6.) Fathers and mothers you must stand responsible for the things you put on your children, and the evil you plant in that innocent heart.

Solomon says, "pride goeth before destruction and a haughty spirit before a fall." (Prov. 16:18.)

Pride is not of the Father but of this world, (I John 2:16.) Therefore we should have our minds set on things above, and not of the things of this world.

Antioch, W. Va.

CHARGED WITH MURDER

"Prisoner at the bar, have you anything to say why sentence of death should not be passed upon you?"

A solemn hush fell over the crowded court room, and every person waited in almost breathless expectation for the answer to the judge's question.

The judge waited with a dignified silence.

Not a whisper was heard anywhere, and the situation had become painfully oppressive, when the prisoner was seen to move, his head raised, his hand clenched, and the blood rushed into his dull, careworn face.

Suddenly he arose to his feet, and in a low, but distinct voice, said:

"I have! Your honor, you have asked me a question, and now I ask, as the last favor on earth, that you will not interrupt my answer until I am through.

"I stand here, before this bar, convicted of the wilful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard, a wretch, that I returned

from one of my prolonged debauches and fired the fatal shot that killed the wife that I had sworn to love, cherish and protect.

"While I have no remembrance of committing the fatal deed, I have no right to condemn the verdict of the twelve good men who have acted as jury in this case, for the verdict is in accordance with the evidence.

"But may it please the court, I wish to show that I am not alone responsible for the murder of my wife."

The startling statement created a tremendous sensation. The judge leaned over the desk, the lawyers wheeled around and faced the prisoner, while the spectators could hardly suppress their intense excitement.

The prisoner paused a few seconds and then continued in the same firm, distinct voice:

"I repeat, your honor, that I am not the only one guilty of the murder of my wife.

"The judge on this bench, the jury in the box, the lawyers within the bar, and most of the witnesses, including the pastor of the old

church, are also guilty before Almighty God, and will have to stand with me before his Judgment Throne, where we shall be righteously judged.

"If it had not been for the saloons of my town, I never would have become a drunkard, my wife would not have been murdered, I would not be here now, ready to be hurled into eternity! Had it not been for the inhuman traps, I would have been a sober man and an industrious workman, a tender father and a loving husband. But today my home is destroyed, my wife murdered, my little children—God bless and care for them—cast out upon the mercy of the world!—whilst I am to be hung by the strong arm of the State.

"God knows I tried to reform, but as long as the open saloon was in my pathway, my weak, diseased, will-power was no match against the fearful, consuming, agonizing appetite for liquor. For one year our town was without a saloon. For one year my wife and children were happy and our little home was a paradise.

"I was one of those who signed remonstrances

against the re-opening of the saloons of our town. One-half of this jury, the prosecuting attorney on this case, and the judge who sits on this bench, all voted for the saloons! By their votes and influence the saloons were re-opened, and they made me what I am!"

The impassioned words of the prisoner fell like coals of fire upon the hearts of those present, and many of the spectators and some of the lawyers were moved to tears.

The Judge made a motion as if to stop further speech, when the prisoner hastily said:

"No! No! your honor, do not close my lips. I am nearly through.

"I began my downward career at a saloon bar—legalized and protected by the voters of this town. After the saloons you allowed have made me a drunkard and a murderer, I am taken before another Bar—the Bar of Justice, and now the Law Power will conduct me to the place of execution, and hasten my soul to Eternity. I shall appear before another Bar the Judgment Bar of God—and there you, who have

legalized the traffic will have to appear with me! Think you that the Great Judge will hold me, the poor, weak, helpless victim of your traffic, alone responsible for the murder of my wife?

"Nay!

"In my drunken, frenzied, irresponsible condition I have murdered one, but you have deliberately voted for the saloons which have murdered thousands, and they are in full operation to-day with your consent.

"All of you know in your hearts that these words of mine are not the raving of an unsound mind, but God Almighty's truth.

"You legalized the saloons and made me a drunkard and a murderer, and you are guilty with me before God for the murder of my wife.

"Your honor, I am done. I am now ready to receive my sentence and be led forth to the place of execution. You will close by asking the Lord to have mercy on my soul. I will close by solemnly asking God to open your blind eyes to your own individual responsibility, so that you will cease to give your support to this

dreadful traffic."—Selected by J. F. Britton.

A SWARM OF B'S WORTH HAVING

- B patient, B prayerful, B humble, B mild,
 B Wise as a Solon, B meek as a child,
 B studious, be thoughtful, B loving, B kind,
 B sure you make matter subservient to mind.
 B cautious, B prudent, B trustful, B true;
 B courteous to all, B friendly with few.
 B temperate in argument, pleasure and wine,
 B careful of conduct, of money, of time.
 B cheerful, B grateful, B hopeful, B firm,
 B forceful, benevolent, willing to learn;
 B courageous, B gentle, B liberal, B just;
 B aspiring, B humble, because thou art dust.
 B patient, B circumspect, sound in your faith,
 B active, devoted, B faithful till death,
 B honest, B holy, B open and pure;
 B thankful, B Christlike, and you'll be secure.

—Selected.

By Audrey E. Shumake,
 Louisa, Va.

THE WORLD'S BIBLE

Anna Johnson Flint

Christ has no hands but our hands
 To do His work today,

He has no feet but our feet
To lead men in His way.

He has no tongue but our tongues,
To tell men how He died,
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read,
We are the sinner's gospel,
We are the scoffer's creed.

We are the Lord's last message
Given in deed and word,
What if the type is crooked?
What if the print is blurred?

What if our hands are busy,
With other work than His?
What if our feet are walking
Where sin's allurements is?

What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him?
And hasten his return?

—Selected.

MEMORY GEMS

Build a little fence of trust around
today;
Fill the space with loving work and
therein stay;
Look not through the shattering
bars upon tomorrow,
God will help thee bear what
comes,
Of joy or sorrow.

Mary Francis Butts.

ETERNAL LIFE

We fall asleep with quivering
breath
The foolish people call it Death;
They cannot follow the soul and see
That it lives on in eternity.

And out of the realms of the un-
known

Every soul comes into its own.
Those who have followed Jesus
here,

Cross Death's river without a fear,
And stand at last before God's face
Telling the story, saved by grace;
Bound no more in a world of sin
But up where mortal feet have not
trod,

Into the eternal realms of God.
And when the body shall cease its
breath,

I shall find life indeed—not Death.

Selected by Ruth A. Lebo,
R. R. 1, Carlisle, Pa.

THE BEAUTIES OF PRAYER

The glorius light of morning
Is calling us to prayer;
We'll heed the timely warning,
And to mercy's shrine repair;
Where we may ask for wisdom
To guide us through the day,
For heavenly light to lead aright
Our footsteps, lest we stray.

Here we may rest when weary,
In the "Everlasting Arms,"
From worldly cares so dreary,
And all of earth's alarms;
Here, find a safe protection,
From the wild tempest's shock—
From all earth's woes we may re-
pose

In Christ, th' Eternal Rock.

Here our poor wounded spirit
The healing balm may find,
And, through the Savior's merit,
Strength for the fainting mind.
Though fierce life's battle rages,
And Satan's host is nigh,
At mercy's shrine our Lord divine
Will give a victory.

—Selected.

JUST A MINUTE

I have only just a minute,
Only sixty seconds in it,
Forced upon me—can't re-
fuse it
Didn't seek it, didn't choose
it,

But it's up to me to use it,
I must suffer if I lose it,
Give account if I abuse it.
Just a tiny little minute—
But Eternity is in it.

—Selected.

SUNDAY SCHOOL LESSONS

- Oct. 7—Acts 23:16-35.
Oct. 14—Acts 24:1-13.
Oct. 21—Acts 24:14-27.
Oct. 28—Acts 25:1-16.
Nov. 4—Acts 25:17-27.
Nov. 11—Acts 26:1-16.
Nov. 18—Acts 26:17-32.
Nov. 25—Acts 27:1-20.
Dec. 2—Acts 27:21-44.
Dec. 9—Acts 28:1-15.
Dec. 16—Acts 28:16-31.
Dec. 23—Luke 2:1-20.
Dec. 30—Review Book of Acts.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 7—Joshua the New Leader.
Joshua 1:1-18.
Oct. 14—Rahab and the Spies.
Joshua 2:1-24.
Oct. 21—Crossing the Jordan River.
Joshua 3:1-17.
Oct. 28—How the Walls of Jericho
Fell. Joshua 6:1-21.
Nov. 4—Achan and the Wedge of

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Dec. 16—The Ark and the Fallen
Idol. I Sam. 5:1-12.
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2:1-20.
Dec. 30—Review of Lessons for the
Quarter.



BIBLE MONITOR

VOL XII

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No. 24

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

GOOD TIDINGS OF GREAT JOY

The time is at hand again when we are reminded of the birth of our Lord and Savior Jesus Christ. A time when many of us turn to the word of God and there read anew and with great joy the account of this great event and the many miraculous incidents connected therewith. A time of rejoicing for those who have experienced remission of sin and who have found peace with God through faith in, and obedience to "The Lamb of God, which taketh away the sin of the world."

The message of the angel to the lowly shepherds on the hills of Judea on that memorable night was, "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people." (Luke 2:10.) The "good

tidings" which meant "great joy" to the shepherds was this, "For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:11.)

The shepherds were startled and fearful at the sudden appearance of this glorious heavenly messenger but after hearing the good news did not question as to the event that had taken place. Apparently they had knowledge of the prophecy, "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule My people Israel." (Matt. 2:6.)

Immediately after the departure of the angel and the accompanying heavenly host, the shepherds began their journey to Bethlehem to see that which had taken

place, and "they came with haste" and found Jesus.

We find upon reading this account, that the shepherds did not question the need of a Savior. From this we are assured they had knowledge of the word of God spoken by the prophets concerning the fallen state of the human family, as well as the law with its sacrifices, divers washings and carnal ordinances designed to purify men in the flesh with shedding of the blood of animals until the "fulness of the time was come" when a perfect sacrifice would be made which would atone completely for the sins of fallen men.

Not only did the lowly shepherds have a knowledge of the word of God, they had faith in it as is evidenced by their conduct in seeking the Lord and "publishing abroad" the glad message of salvation through Jesus the Christ.

These good tidings were not for the shepherds alone but according to the words of the angel "it shall be to all people." Knowing this, we, on this new Christmas morning can look back with an eye of faith and behold the glory of this heavenly

messenger and hear his message of hope anew and receive it with joy realizing it is our very own. To those of us who have accepted Christ as our savior, this message means so much having tasted and seen that the promises of God through Jesus our Lord are sure and having through Jesus received remission of sins, newness of life and a living hope of everlasting life beyond, through faith and obedience.

After meditating upon the blessing and joys that are ours as a result of having accepted Jesus as our Lord, and realizing that these good things are for "all people" may we resolve to "publish abroad" with greater zeal and earnestness the message of salvation through Jesus the Christ which brings joy to the hearts of our fellowmen.

You that have not as yet accepted the Christ as your personal Savior will you not hear the call of the Gospel, realizing that it is the revelation of your Maker, to you, and that it alone is "the power of God unto salvation, unto everyone that believeth?" "O taste and see that the Lord is good:

blessed is the man that trusteth in him." (Ps. 34:8.)

Will you not in faith believing on this Christmas morning hear the soul stirring message of the angel of God, "For unto you is born this day in the city of David a Savior, which is Christ the Lord? Will you not like the shepherds "come with haste" and seek "the Lamb of God" who is able to save your soul?

Will you pass these glad tidings of great joy by and spurn the one who loved you so that He died to save your soul?

Was Jesus born, and did He die in vain for you?

NOTICE

According to the decision of our 1934 Conference, presiding Elders are to report to the editor of the Bible Monitor by January 15th of each year the names and addresses of all the Elders and ministers of the brotherhood so they can be printed in the Monitor once each year.

Elders please take notice and send the names in promptly so our list will be complete.

—Editor.

INCONSISTENCY THE DEVILS TOOLS

A. G. Fahnestock

Jesus said (Matt. 7:3) "And why beholdest thou the mote that is in thy brothers eye, but considerest not the beam that is in thine own eye."

Does not Jesus intimate here that there is a class of people who know their sin but will not give it consideration; although their sin is far greater than the sin they see in their brother and on whom they are anxious to spend time and energy to correct them?

No wonder Jesus called them hypocrites. Paul would say "having a form of Godliness, but denying the power thereof, (II Tim. 3:5) and Titus says, "They profess they know God; but in works they deny him." (Tit. 1:16.) Let me tell you, reader, that through the depression which we are now passing it has been revealed that there are many who are among this class. I have a country store and you would be surprised to know how many people who claim to be Christians, will make promise after promise

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but will make no effort or very little to fulfil their promise; they talk about the faults (?) of others but will not consider the great sin, for which they must answer some day.

In consistency has an evil effect on the majority of people, and the devil knows it. You show me an elder, a minister, a deacon, or even a laymember who is permitted to be inconsistent in his claims and the devil will play havoc in that church. Our faithfulness is not proven by what we attempt to do with others, but, by what we do with ourselves. Our personal views should

be recognized as the outcome of a pure and holy motive and if there is found enough of virtue in them, they should be submitted to conference for approval. We should never try to enforce a personal view and condemn every one that does not think as we think. Just a little reasoning would reveal to us what a mess we would have on hand if everybody would try to enforce his personal views.

Someone may say, yes, but I have gospel for my views. If so, then so much the more should it be brought to conference for adoption.

I have heard members of some other churches say time and again, that it is of no use sending my views or queries to conference, because they would simply be ignored. My dear reader, If I would belong to a church that ignores the teaching of the gospel, I would get out of it, and find a church that has and will accept the truth.

May God help every brother and sister in the Dunkard Brethren church to ever see the need of being consistent, so that love, peace, and unity in the Lord may be ours and so that we

may help to save the many who are living under the influence of sin.

Brunnerville, Pa.

CHRIST'S MISSION TO THE INNER LIFE

D. W. Hostetler

What is the best service rendered to the world? Is it someone's sitting in the uppermost seat, getting a big salary, and telling others what to do? A real leader is one who goes before, as we find in John 10.

The very best service rendered is the proclamation of good news, which is the doctrine of the condition of pardon, faith, repentance, confession, and baptism. To comply with these conditions brings to the life of the individual the forgiveness of sin, which is the good news that the angel announced when the Christ was born. And this is the expression of God's love to the world, that He gave His son to reconcile the world to Himself, in order to establish His church, the city of righteousness, that the life of Heaven may begin here on earth.

The mission of Christ is

to the inner life of man. His ministry there was not in words alone, but in character and action. In all he did for man, the heart of His message was Himself, His life, His death. The key note of His message was sounded by the angel, "Peace on earth, good will to men."

The central gospel of His message is the reality and completeness of peace with God through the forgiveness of sin. Forgiveness of sin brings with it the freedom and power of a new inner life of divine righteousness, which embraces a full, complete, and whole surrender to Him that He may take full and complete possession and absolute control of life.

There can be no real empire of peace, unless this deepest region is reached by Him. There must be no nook or corner or crevice of man's life unexplored, unsubdued, no lurking places of rebellion, no fountain of discord, in order that Christ may reach our innermost being. Hence, He is directing His journey toward the inner life of man, and on His way He has blazed the trail with love, kindness, good-

ness, long suffering, and compassion; even His own blood.

The doctrine of Jesus will widen the thought of man. When Christ has reached the innermost part of a man he has the mind of Christ and possession of this mind enables him to think within the scope of spiritual things. Thinking within the spiritual realm will enable him to discover the realities of the divine life of Christ.

The example of Jesus will crystalize the moral aspirations of man into a flawless and unperishable ideal. Jesus lived what He taught. The great doctrine of the remission of sin is the very center and heart of all His teachings. And in the 18th chapter of Matthew he reaches the climax of His teaching on this subject. He gives the law of trespass, and this leads Peter to raise the question of how many times he would be under obligation to forgive. This opens the way for Jesus to teach one of His most beautiful lessons: "Now as ye forgive men their trespasses, so will your heavenly father forgive you." Jesus reaches the climax in His teaching with the parable of

the unmerciful debtor. So the very essence of Christianity is the great doctrine of faith, penitence, confession, repentance, and the remission of sin. This is the very purpose for which Jesus is making His way into the inner life.

The life of Jesus has struck the keynote for a new harmony of communion and fellowship. The spirit of Jesus has given inspiration and guidance to the finest philosophy, literature, and art; thus the influence of Jesus in our innermost being gives expression in the most beautiful. It is but natural and reasonable that the first, clearest and most enduring manifestation of Christ must be in the innermost region of man. If the impress of his character is deep, there cannot help being a very strong external manifestation of that that is within.

The trace of His presence must be most distinct and indelible in the record of spiritual experience. The dwelling of Jesus in the heart will bring to the surface the evidences of His purifying, harmonizing, saving power.

Jesus told the apostles, as

we have it stated in Acts I that when they would receive the Holy Ghost they would be witnesses for Him, to prove that He was the Christ, the Son of God. And for Christ to be within was a reality. Paul puts it this way: that it was not Paul that was living his life but that it was Christ within that enabled him to live the life he was living.

In the 15th chapter of John, Jesus says that when the Comforter is come, which is the spirit of truth, then the disciples should bear witness of Christ.

Paul in II Cor. 5 teaches us that if any man is in Christ he is a new creature. Old things then pass away. And he will lay hold of the "new order of things," which is the word of God; and that is his guide for the Christ life. By accepting Christ and the word of reconciliation, we become ambassadors for Him; and we are His representatives. Is the life we live a true representation of Christ? Jesus one time said, "Ye are the light of the world."

Being His ambassadors, we are representing His interests to the world. The things He is interested in is

the salvation of sinners. Are we giving to the sinner the gospel that saves? It is the world's greatest need. The sinner must accept this "new order of things," in order that Christ can make His way into their inner lives. For we are told that all have sinned and come short of the glory of God. The message of good news and glad tidings is to all. And it is the mission of the church to preach the gospel to the sinner. If, as Christ's ambassadors, we fail, how can Christ's spirit reach the inner life of sinners? "But how can they believe in Him whom they have not heard, and how can they hear without a preacher, and how can they preach except they be sent?" So it is the business of the church to send preachers that will preach the gospel, and may the church ever be diligent in seeing that the preachers do preach the gospel of the Son of God.

No. Manchester, Ind.

DEPRESSION

Grant Mahan

Our country and most of the rest of the world are

passing through what is called a depression, and they are not happy because of the experiences they are having. And it is for the most part the lack of money that is complained of; as if money were the most important thing in the world. The professing Christian world is about as loud and long in its complaint as the un-Christian part of the world. not many years ago our nation was glorying in the fact that there was so much prosperity, more than any nation had ever enjoyed; and now it is thought that we are in the deepest misery. Wouldn't it be well to ask ourselves the question that Job asked his wife when misfortune came upon him?

The general impression seems to be that the Lord, or whatever God the people worship, should keep us in constant prosperity, irrespective of our actions or deservings. What have we done for Him that He should give us as much prosperity as He has? The gift which He has given us is beyond price, one which we could in no wise deserve though we were to live and labor to the best of our

ability until we reached the age of Methuselah. It is not a matter of our deserving but of God's free grace. The only real question is as to whether we are ready and willing to accept the grace so freely offered. If we are ready and do accept, then we have no further reason to worry or complain. Under those conditions, He has promised to care for us, and He knows the things which we need.

But this promise does not carry with it the assurance that we shall have no more trials or sufferings. We are told plainly that He purges the trees that bear fruit in order that they may bear more fruit. Also we must be tried as gold is tried; for not one of us is free from dross. The trials are to consume the dross in us just as the fever is to consume the waste in our bodies and to serve as a warning that something is wrong. There can be no physical health when the body is contaminated by toxins; and in the same way there can be no spiritual health in our hearts if we long for the things of the flesh rather than for those of the spirit. "The carnal, the fleshly

mind" is enmity against God: for it is not subject to the law of God, neither indeed can be."

Jesus did not pray that His followers might be taken out of the world, away from the trials and sufferings of the flesh, but that they might be kept from the evil. We are nowhere promised a life of ease and comfort and freedom from trial; nowhere in the Bible. We are encouraged to endure, knowing that there is laid up for each faithful one a crown; and that crown is described to us as "a crown of glory that fadeth not away." The comparison is with earthly crowns that do fade away in a very short time, but this one never fades. If followers of Jesus were called to a life of ease Paul would not have exhorted Timothy to endure hardness as a good soldier of Jesus Christ. We need to notice that and remember it: we are to learn to endure hardness in order to be good soldiers of our Lord. He endured the shame and suffered the cross, and do we expect to escape all that because of His suffering?

And so when we are

called upon to suffer self-denial, why should we mourn, why should we cry out as one sorely wounded? Are our hearts tied up in our wealth? Are we slaves to our palates? Does our pride cause us to mourn because we cannot have the things which we have enjoyed, many of which were not for our highest interests? I think Paul would tell us that he had not so learned Christ. Recount the things he suffered. Are we better than he? Should we grow cold when we must deny ourselves some of the lusts of the flesh?

I believe the churches have been taking their calling in too light a way. The members want something like palaces in which to live their few short years; and they want a costly church in which to preach the doctrine of Him who had not where to lay His head. Much of His work was done in the open air, in the midst of the lowly; and now in many places the humble and the poor are shut out of all the good seats in what is supposed to be His place of worship. Are we doing our duty? Are we following in His footsteps? Have we so

lived, or are we so living, that He will acknowledge us before His Father in heaven?

And I believe, too, that these times are to try us, to show what our faith is like. And, finally, I do not believe that the depression, which had been so much lamented, and to get rid of which so many plans have been tried, is a bad thing for the world or the churches, unless they fail to profit by it. They have come too near to forgetting God; He is not in their minds, their hearts, their plans, as He should be; and I believe He has let these things come in order to recall us to Him and His ways—to the old paths, the ones marked out by His Son and the Apostles. May we be wise enough and loving enough to turn our backs on all that is evil and our faces toward Him with whom we have to do.

Homestead, Fla.

**WHERE IS HE THAT IS
BORN KING OF THE
JEWS?**

(Matt. 2:2.)

J. D. Brown

The world today is divided in three groups, con-

cerning this King.

One group says He is a spirit, and a spirit only. Another group says He is a man, and a man only. The third group says, He is a Man, and more than a man, He is the Son of God.

Several years ago I heard a minister say, He is a spirit and a spirit only. He says He is here, and He is yonder. When I was a boy I thought of Christ as a man away off somewhere. But He is not, He is just a spirit.

The second group says He is just a man, but a wonderful teacher. You remember the Jews thought he was only a man; how they stoned Him because He made Himself God.

I wish to class myself with the third group, recognizing Him as a man, and more than a man, He is the Son of God.

(I John 4:2) Every spirit that confesseth that Jesus Christ is come in the flesh is of God.

(Luke 2) Here we read of His birth taking place at Bethlehem of Judea born the natural birth, like all other babies so far as the birth is concerned.

How the angels broke the news to the shepherds say-

ing, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord. Ye shall find the Babe wrapped in swaddling clothes lying in a manger." We find the Shepherds made search and found Jesus, just as the angels had told them. How the Heavenly Host praised God saying, "Glory to God in the highest, and on earth peace, and good will toward men."

I believe the angels recognized him as a babe in the flesh. Yes, more than just a spirit.

(Matt. 2:1) We have the wise men from the east coming to Jerusalem, inquiring "Where is He that is born King of the Jews? For we have seen His star in the east, and are come to worship Him." They were directed to Bethlehem; on their arrival they found Jesus Christ, with Mary His mother and they worshipped him.

Not a spirit only, but a real baby, the Son of God.

(Luke 40) And the child grew and waxed strong in spirit, filled with wisdom;

and the grace of God was upon Him. Here we find He grew like all other children.

At twelve years we find Him in company with His parents going up to Jerusalem. How they missed Him on the way home—not a spirit, no, a real boy twelve years old, and when they found Him they found Him in the temple among the doctors asking and answering questions.

When they saw Him they were amazed. His mother said, "Son why hast Thou thus dealt with us?" "How is it that ye sought Me? Wist ye not that I must be about My Father's business?"

I believe that boy at twelve years old realized His mission into this world. This was too much for His mother, she did not understand, but pondered it over in her heart.

About the next account we have of Jesus was at His baptism, when He came to John the Baptist, demanding him to baptize Him. Not a spirit. No, a man about thirty years old; and John took Him down into Jordan and baptized Him.

The heavens were opened and the spirit descended like

a dove and abode upon Him. The Father in heaven introduced Him to the world as My beloved Son, in whom I am well pleased.

He starts on His great mission preaching the gospel and healing all manner of sickness. A real preacher, the greatest the world ever knew; a real Physician, who opens the eyes of the blind, unstops the deaf ear, and raises the dead.

He falls into the hands of false witnesses, is condemned and put to death. Laid in Joseph's tomb, soldiers placed to watch His tomb, defying the resurrection of the son of God. The angel rolled away the stone, and Jesus Christ the Son of God came forth saying, "I am He that liveth, and was dead, and behold I am alive for ever more.

He arose in body as well as in spirit. Some say He arose in spirit only, but we find when the women went to anoint His body they found the grave clothes, but no body.

Thomas like some today, says I will never believe He arose from the dead till I see the prints of the nails in His hands, and thrust my hand

into His side. Thomas was convinced, and made to cry out, My Lord, and my God.

(Luke 24:39) Again when he appeared unto His disciples they were terrified thinking they had seen a spirit, "Behold My hands and My feet; handle Me, and see; for spirit hath not flesh and bone, as ye see Me have." We find too in the same scripture He called for something to eat, that He might convince them that He was more than a spirit, and He ate before them. He was seen as a man by 500 brethren. (I Cor. 15:6.) Seen by a great many at different times, we could mention.

Last seen by the apostles here on earth, He takes them up into the mountain and gave them the great commission, "Go ye therefore and teach all nations," etc. (Matt. 28:16-18.) He blesses them and ascends up to heaven. His disciples gaze after Him. The angel saying, "Why stand ye here gazing into heaven? This same Jesus, which is taken up from you into heaven shall also come in like manner as ye have seen Him go into heaven.

(Acts 1:2) He is coming

again, the angels said He was coming again and Jesus Christ said Himself He was coming again. (John 14:1-3.) Paul said He was coming again. (I Thes. 4:16.)

Shall we be ready when He comes? That was His mission into the world, to prepare a people for His second coming. (John 3:16). "For God so loved the world that He gave His only begotten son that whosoever believeth in Him should not perish, but have everlasting life." We see by this God's love was without limit, He was willing to sacrifice His only son in order to have a people prepared for the second coming of our Lord.

Will we be ready when He comes? Will we be among those who shall be caught up to meet him in the air and ever be with the Lord.

EMANUEL, GOD WITH US

Ida M. Helm

"Without controversy great is the mystery of Godliness: God was manifested in the flesh, justified in the spirit, seen of angels, preached to the Gentiles, be-

lieved on in the world, received up into glory." (I Tim. 3:16.)

No created being, whether man or angel can comprehend God. There is but one God; three distinct persons constitute the unity of the Deity, the Godhead, three in one.

In Gen. 1:2, we read, "And the Spirit of God moved upon the face of the water," and in the 26th verse of the same chapter we hear the three persons in the Godhead consulting in the creation of man. The wonderful being, Jesus was co-eternal with the Father. He is without beginning, yet the begotten Son of God. Reason is stunned but faith is satisfied.

(John 1:1) "In the beginning was the word, and the word was with God, and the word was God." The 14th verse of the same chapter says, "And the word was made flesh and dwelt among us." In the gospel Jesus calls Himself the Son of Man. This means representative of the whole human family. As the Son of God He was able to know God perfectly; as the Son of Man He was able to perfectly express and reveal

God, so that mankind might understand the will of God toward His created beings.

(Matt. 1:23) "Behold a virgin shall be with child, and shall bring forth a son and they shall call His name Emanuel, which being interpreted is, God with us." In Colossians 2:9 we read, "In Him dwelleth all the fulness of the Godhead bodily." Well may we humbly bow in adoration and do homage to the God-man and rejoice that the lost world has a Savior.

The divine incarnation was essential to the redemption of mankind. Man's sin was great before God, his case was without hope, his doom was awful, there was no way of escape. The required sacrifice was incalculable; it was priceless. Listen, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." (John 3:16.)

"In Him was life; and the life was the light of men. And the light shineth in darkness and the darkness comprehended it not." (John 1:4-5.)

Since the morning stars

sang together, and all the sons of God shouted for joy. (Job. 38:7) There never was an occurrence fraught with such marvelous consequences as at the birth of Christ. When the baby Jesus was laid in the manger in Bethlehem, the world was in heathen darkness. Of the millions of people living on this earth only a handful knew about the true God. That cold winter night is a type of the world without Christ. The religion of the time was as barren of fruit as a fruit tree is in winter.

Priest and Levite were proud, grasping, selfish, self-righteous. The Roman rulers were cruel and merciless like the gods they worshipped; the tax gatherers were extortioners, and the peasant farmers were mercilessly oppressed. The few nobles and people of influence added dollars to dollars till they became exceedingly rich and they fared sumptuously every day, some spent thousands of dollars for a single banquet. Games and amusements were cherished pastimes. Men worshipped money. The rich became richer and the poor poorer.

No winter storm and cold could be more cold and merciless than the heart of the rich Roman, and Rome ruled the world.

Into this world's winter time of cruelty and lust, hatred, greed and debauchery, Jesus came the Prince of peace and love, the pure and holy Messiah. He came to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that were bound, to proclaim the year of Jehovah's favor, and the day of vengeance of our God, to comfort all that mourn.

The rulers could not understand the lowly, self-sacrificing Jesus, so they crucified Him—the best friend man ever had or can hope to have. Though they hated Him He loved them, though they crucified Him He forgave them. He taught the world all the love it knows.

The people of Bethlehem suspected nothing out of the ordinary that first Christmas night, but the angels left the shining courts of heaven and followed their Maker and Lord into this world of sin. They passed over Jerusalem

and the temple with its altar, its priests and Levites and its blood sprinkled mercyseat and sang the glory song to a few true hearted shepherds who had prepared themselves to welcome the Messiah when He came. and the heavenly music was wafted loud and clear into their wondering hearts, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.)

Today when the spirit of Jesus walks over fields of strife and cruelty and hatred, flowers of love and peace spring up. He gave to this lost world a plan of salvation. The seed of the kingdom Christ planted in the hearts of the people germinated and spread far and wide and the glory song has comforted and made glad many a wounded and broken heart. But it is a lamentable fact that customs have grown up about Christmas that tend to dull our ears and blind our eyes to the real Christmas message of redeeming love.

How sad that crooked old Santa is given first place in many homes, and Jesus dethroned. There can be no sweeter story to tell the

children than the story of how the infant Jesus came all the way from heaven to earth that first Christmas night and made his bed in a stable manger, because there was no room for him in the inn. God calls for the first place in our hearts and lives, he calls for the best gift we have, our true devotion and that means our best service. This Christmas Day 1934 the Christian church is challenged to its bonded duty to carry the story of redeeming love into all the world. Go, teach, baptize, keep on teaching. Will we meet the challenge?

R. R., Ashland, Ohio.

* * * * *

NEWS ITEMS

QUINTER CHURCH

On October 29th Elder T. C. Ecker came to us commencing a series of sermons, continuing for two weeks. In these messages we were instructed, edified, warned, strengthened and encouraged.

Following are the themes used and a few thoughts that may be good for our study: "The Christian Graces," "Paul Exhorting the Roman Brethren to have a Purpose and Oneness in their Lives," "The great necessity of sowing pure seed and not mixed seed, into our own lives and the lives of our children." "The Higher Life."

In Prov. 6 we find things that

keep us from reaching that higher life. These six things doth the Lord hate; yea, the seventh is an abomination unto Him. 1. A proud look. 2. A lying tongue. 3. Hands that shed innocent blood. 4. A heart that deviseth wicked imaginations. 5. Feet that be swift in running to mischief. 6. A false witness that speaketh lies. 7. He that soweth discord among brethren.

"The world challenging the church." Noah, a man that took God at his word, was challenged in his day, every day he proved this to the antediluvian world. The world is challenging the church today. We can meet that challenge by taking God at His word.

"There is a way that seemeth right but the end thereof is the way of death." Naaman had a way of his own to be cured. God's ways are not man's ways. Too many folks in the church like to take their own way.

"The Weaver's Shuttle." Our Heavenly Father, our designer. Our weaving may not be true to the design; God has designed each of our purposes and if we throw our whole life into God's plan we will succeed. What a beautiful life we might make for ourselves if we would have an eye single to His glory. We must watch every moment, every step, every word, if we would reflect the life of our blessed Master. It is going to be for us a glorious or a sad day, it depends on what we have woven in these lives of ours.

"The Triumph of the Gospel." Christ's mission in the world was to bring peace. Didn't set up His kingdom by force, but by love.

"The Prodigal Son," the story a

type of divine love.

"The Christian Race and Prize." "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us." It takes a great deal of will power to overcome man's theory, and to fight the good fight of faith, that we may be able to win the prize in the end.

"Conversion." A converted man is a joyful man, a changed man, a man that will make things right with his fellow man, a man that will be true to his God.

"Behold the Lamb." when there was no eye to pity, and no arm to save, our God gave us His beloved Son. The great invitation is given to the human family. Behold the great Savior as He taught by precept and example. Behold the agony in the garden, the death, the victory. How are men demonstrating their faith in Him today?

"The Two Ways." (Matt. 3:17, Isa. 35:7) "Sound Doctrine." Are we able to detect whether the preached word we hear has the gospel ring. We can be able if we know God's word. The spiritual life must be fed on the blessed word of God. Yea, the spirit searcheth the deep things of God. Hold fast to sound words. (Titus 9:11, I Jno. 3:14, I Jno. 5:7, Matt. 21:21, Jas. 1:21,22.) When we have received the engrafted word it changes our relation. (Ezek 13:7-8, Ezek. 33:31.)

"Our Heavenly Home." We cannot comprehend what God has prepared for His children. Only those that are prepared can gain that heavenly home. There is room for all believers. Only one way, only one light. (Acts 57.) Safe deposit for our treasures. It contains a register of the saints. Obedience

to the conditions of entrance. The redeemed of all nations assembled. (Rev. 9.)

On Saturday, November 10, an all day meeting. Saturday afternoon Bro. Ecker preached a powerful examination sermon. In the evening at 7 o'clock about 70 surrounded the Lord's table and partook of the sacred emblems, Bro. Ecker officiating. Several of our members from Iowa and Colorado were with us. Ministers were Eld. Royer of Iowa and Elders Moss and Roesch of Colorado.

Sunday, an all day meeting, we had the largest attendance that we have yet had at our love feast occasions.

We feel to praise God for the good and pure seed our dear Bro. Ecker has sown among us. How it has strengthened us on the way, and we are made to believe some are thinking seriously. Four have been added to our number since last fall. Bro. Ecker and company stayed over for a week after our meetings closed. On Tuesday morning, November 20th they started for California. We were loathe to have them leave us, but glad they could go to other fields of labor. May God bless their labors among the churches, and may His children be built up in the faith once delivered unto the saints.

We desire the prayers of the faithful that we may be able to stand in the face of all opposition and that we may still strive and pray for the souls that are not saved. "I would therefore that men pray everywhere, lifting up holy hands without wrath and doubting. (I Tim. 2:8.)

Sister O. T. Jamison, Cor.
Quinter, Kans.

GOSHEN, IND.

The members of the Goshen church held our regular council meeting October 6th with Elder J. P. Robbins in charge, having present with us Bro. A. G. Fahnestock from Brunnerville, Pa. The meeting was opened with song and Bro. Fahnestock read the scripture and led in the opening prayer.

The church felt the need of more help in the official body. Bro. Calvin Pletcher was called to the ministry and Bro. J. W. Priser was called to the deacon's office. Both brethren were installed to their office before the meeting closed.

October 7th, we held an all day Harvest meeting with a good attendance. Dinner was served for all at the noon hour.

Bro. Fahnestock delivered two powerful messages that day. Our revival meeting began in the evening. We all enjoyed two weeks of spiritual food, a meeting long to be remembered.

Our Brother did not shun to declare the whole gospel in its simplicity and power. Our hearts were made sad and heavy that only one was made willing to accept Christ as her Savior, but we feel that our Brother has left impressions that will never be forgotten and we believe he has sown seed that will bring forth fruit in days to come.

We only hope and continue to pray that the good Lord will see fit to spare the lives of those that we so earnestly prayed for until they will be willing to make the sacrifice.

How much we wish we could decide this serious question for some that seemingly have allowed others

to stand in their way. I feel that we as Christian people should be awakened to a sense of our duty when we see the strong hold Satan has on poor fallen humanity when men and women, boys and girls can sit and listen to sound gospel and refuse to accept.

We held our love feast October 20th with about 68 brethren and sisters surrounding the Lord's table with Bro. Fahnestock officiating. We are so thankful to the neighboring brethren and sisters that came in and helped make this such a good meeting.

On Sunday morning we met at the church for morning worship and breakfast was served for all. Sunday School followed by preaching and that evening our Brother gave the last message to us, and we trust that the message will continue to ring in the hearts and ears of those that are out in the cold world until they will be made to ask the Lord what they must do to inherit eternal life.

Words fail to express what our Brother has meant to us—the encouragement he gave us to strive on and fight the battles of life until the Lord will say it is enough, come up higher.

We ask the Father's choicest blessings to rest on our dear brother as he is out in the field of labor and also his dear family as they carry the responsibilities of life while he is absent. How much we need each other's help.

Sister Martha E. Wallace,
R. 3, Goshen, Ind.

DECATUR CHURCH

The Decatur church had great reason for rejoicing when Bro. J.

P. Robbins of Potsdam, Ohio, and Bro. and Sister J. A. Leckron and Bro. Paul Lorenz of Greentown, Ind., stopped with us October 10th, on their way west to visit the churches.

They took dinner with the writer and family. Afterwards we went to the home of our Elder Bro. and Sister Henry Lilligh of Decatur.

In the evening we had the privilege of engaging in a love feast with Bro. Robbins in charge. He gave us some good advice and encouraged us to live closer to the Lord.

We have reason to believe that the Lord was present with us as all seemed to be filled with the Holy Spirit.

May others on their way eastward or westward stop and visit with us as we are isolated from the beloved brotherhood. We ask an interest in your prayers.

S. L. Fouts, Clerk,
Cerro Gordo, Ills.

MECHANICSBURG, PA

The Mechanicsburg, Pa., Dunkard Brethren church held their fall love feast on October 13th and 14th with about 85 at the tables. We had the following ministering brethren with us: Eld. D. S. Flohr, Elder W. H. Demuth of Waynesboro, Pa., Bro. Shriner of Taneytown, Md., and Bro. Mathias and Bro. Gibbel of Frystown, Pa.

A sister was received into church fellowship from the Church of The Brethren. May God bless her in a closer walk with Him.

On November 4th Bro. and Sister L. B. Flohr from Vienna, Va., came into our midst and Bro. Flohr

preached 18 gospel sermons. He gave us a week of doctrinal sermons on baptism, feet washing, Lord's supper, communion, prayer covering and the Christian's order of dress which was very much appreciated by the members as well as others who attended our services.

Bro. and Sister Flohr visited in many homes and made many friends, who were sorry to see them leave for their home. As a direct result five girls were received into the church by baptism. Others were counting the cost and we pray that they may soon see their way clear to surrender their lives unto Him. We pray God's richest blessings upon Bro. and Sister Flohr for their labors among us.

We are expecting Eld. O. L. Strayer from Vienna, Va., to preach our Thanksgiving sermon on November 29th at 10 a. m.

Sister Ruth V. Lebo,
R. 1, Carlisle, Pa.

NEWBERG, OREGON

We have enjoyed a rich spiritual feast during our District meeting which convened here November 16.

We began services in the evening of the 14th and continued until Sunday evening. One dear sister was added to our number by former baptism. Our communion was held on Saturday evening, November 17. Bro. E. W. Pratt officiated.

Bro. M. S. Peters delivered the examination sermon giving us some very good admonition. Twenty-five surrounded the Lord's table. We were very grateful for all those present from the other congregations.

Ministers present were: E. W.

Pratt and D. B. Steele from Wenatchee, Wash., M. S. Peters from Waterford, Calif., and our Elders James Harp of Newberg and E. L. Withers of Pendleton.

We will not soon forget the brotherly love manifested and the spiritual blessings which we received and when the time came to close we were lothe to separate. But we are looking forward to more such meetings if the Lord is willing.

All meals were served in the basement of the church.

We organized Sunday School October 21st. We are few in number but we have the promise of the Master, "Where two or three are gathered together in My name there am I in the midst of them."

We desire the prayers of all that we may grow and hold out faithful to the end.

Sister Mollie Harlacher,
603 N. Grant St.
Newberg, Ore.

OBITUARY

Jacob W. Galley was born in Fayette county, Pa., January 30, 1856 and departed this life after a very brief illness, October 1, 1934, at his home in Mechanicsburg, Pa., aged 78 years, 8 months and 1 day.

He was a son of Jonathan and Anna (Johnson) Galley. In November 1886, he was united in marriage to Harriet N. Hess and lived happily together until October 1927, when the Lord summoned her to her eternal home. The time came when Brother Galley thought it best not to live alone, so on December 24, 1931, he was united in marriage to Permilla Kline, who was of the same faith, a member of the Dunkard Brethren church.

She survives him.

Brother Galley was a deacon and a Sunday School teacher over forty years in the church of his choice. He was, at the time of his death, the teacher of the older sisters' Bible class in the Mechanicsburg church of the Dunkard Brethren.

He spent much of his time and means in doing mission work for the Master, in donating to erect church houses, helping religious schools, and gave liberally for mission work. He was so much devoted to his church that he attended more than a score of yearly church meetings in different states.

Being a student of the scriptures and well versed in the same, he was "ready always to give an answer to every man that asked a reason of the hope "which he held dear."

Funeral services were conducted by Elder J. L. Myers, assisted by Elder Jacob A. Miller and Elder Harry Smith. Services at the house were followed by further services in the local Dunkard Brethren church. Burial was made in the Mechanicsburg cemetery.

Ray S. Shank,
Mechanicsburg, Pa.

OBITUARY

The subject of this sketch, Jacob W. Keiser was the son of John and Anna Martin Keiser who was born in Millcreek township, Williams county, Ohio, one mile west of Primrose, February 1853, he was one of a family of nine children and he being the oldest son, it fell to him to assist his father in the work in the way of clearing the land and preparing it for cultivation and

making a home, which required much hand labor in the early days.

He being yet young in years when his father was called home, leaving mother Keiser to care for a large family of children which naturally placed a greater responsibility upon Jacob, but he continued patiently, laboring and toiling to assist his mother in providing for the family until the younger boys grew up, who were able to go on with the farm work, at which time Jacob began working by the month for a neighbor for a period of time. He chose for a life companion Margaret Gamber, daughter of George and Mary Ann Gamber; they were united in marriage Febraury 8, 1880, and began housekeeping nearby. They chose farming as an occupation for a livelihood and always lived in the immediate neighborhood.

About the year 1893 Mrs. Keiser's mother was called home, leaving an aged companion, who required care, Jacob and wife responded to the opportunity and moved in with father Gamber. After his death they proceeded to buy out the Gamber heirs one by one until they became in possession of the old homestead.

Soon after Brother and Sister Keiser were married they accepted Christ as their Savior and united with the Dunkard Brethren church. About the year 1894 Bro. Keiser was elected to the ministry and soon after was advanced to the full degree of the ministry, in which capacity he proceeded to faithfully fill to the best of his ability, not only in his home congregation, but many of the adjoining congregations where he was called to pre-

side over.

Brother Keiser was not so widely known throughout the brotherhood, but where known he was looked upon as a good councilor, always keeping in mind the best interests of the church, always striving to be faithful to his calling. He officiated at many funerals; many sick chambers has he visited, many words of encouragment has he given to the sick, and many are they whom he anointed and many are they whom he joined together in holy matrimony.

On July 21, 1932 his companion was called home, and soon thereafter Bro. Keiser's health began failing him. During the two years of failing health, he was very faithfully and tenderly cared for by his brother-in-law, Frank Gamber.

After continuing an active life in the church and community in which he lived until September 8, 1934 early in the morning he quietly passed away at the age of 80 years, 6 months and 15 days, leaving three brothers, John of Alvordton, Samuel of Bryan, Geo. of West Unity, and Cora Kock, wife of Elder D. P. Koch of Montpelier besides many sorrowing brethren and sisters in the church, to mourn his departure.

Funeral services were held at the Walnut Grove Church of The Brethren on Monday, September 10, Bro. Theo. Myers of North Canton, officiated. Burial near Pioneer, Ohio.

Thus another of our number has been called into the great beyond to await the ressurection of God's chosen ones.

David O. Fackler,
Alvordton, Ohio.

HE GIVETH REST

He giveth His beloved sleep,
A calm and dreamless rest,
A rest unbroken, solemn, deep,
Where foes can ne'er molest.

Life's trials no more shall come,
The darkness of this fear;
A glorious rest, an entrance home
Where there are no more tears.

All praise to Him who knoweth best,
Who doeth all things well,
Who loveth all who giveth rest,
Whose praise all tongues shall tell.

OBITUARY

Sister Hannah (Wolfe) Withers, the youngest daughter of Eli and Barbara Wolfe, was born Jan. 17, 1852 in Rossville, Ind., coming to Oregon in 1896 and has resided here since. She departed this life October 15, 1934 at the age of 82 years, 8 months and 28 days.

She united in marriage with John E. Withers February 28, 1873. Four children were born to this union, Florence, who preceded her in death, Ed. Withers of Pendleton, Charles and Dan Withers of Newberg.

She united with the Church of the Brethren early in life and remained with this faith until 1930 at which time she changed her membership into the Newberg Dunkard Brethren church, where she was a faithful member until death.

She leaves to mourn her aged companion, three sons, twelve grandchildren and numerous friends.

She was a faithful companion, a loving mother, and was respected by all who knew her.

D. H. Withers.

CHRISTMAS AT BETHLEHEM

Poor were they at Bethlehem,
Empty was the purse of gold;
But a King was born to them
In that little stable cold.

The baby in a manger lay,
His mother, Mary, on the floor;
Heard shepherds at the break of day
Call Joseph to the door.

"A star hath led us here," they said,
"To look upon the new-born
King."

The troubled Joseph shook his head
And stood there wondering.

He stood there gazing at the sky
And questioned them in doubt;
"Do new-born kings in stables lie
Where cattle stand about?"

He still could feel the sting and
smart

Of bitter wind and cold;
But Mary pondered in her heart
The things God had told.

Selected—Anna B. Johns,
Neffsville, Pa.

JESUS AND THE ANGELS

When the Lord Jesus came down
from heaven, we know
Those in heaven were watching
here;
For in minist'ring service again and
again
Do the angels of heaven appear.

'Twas the great Angel Gabriel one
day in God's house
To the Priest Zacharias spoke
there,

Of a son to be given God's prophet
to be,
Who the way of God's Son should
prepare.

And 'twas Gabriel again who to
Mary appeared,
And great news to that sweet
maiden told

How that she had been chosen as
mother of Christ,
The Messiah long promised of old.

And when Jesus was born in the
Bethlehem inn,

There were angels who came to
the field,
And to shepherds there watching
their sheep in the night,
The wondrous, glad tidings re-
vealed.

Then, when danger was threaten-
ing the life of the Child
From the strength of the evil
king's arm,

'Twas an angel told Joseph to flee
with the Babe,
That His life might be kept from
all harm.

When the old king was dead, then
an angel again
Came to Joseph in Egypt, and
said,

That 'twas safe for the Holy Child
now to return
To the homeland from which they
had fled.

Then, when Christ, grown to man-
hood, temptation had met,
But had conquered in every hard
trial

And was weary and spent, came
God's angels again
And there ministered to Him
awhile. —Selected.

YULETIDE

Christ is our only Savior
Who many years ago,
Left heaven's shining portals
And came to us below.

His birth was told to shepherds
Who watched their flocks by
night;

They hastened to the village
Where faith was proved by sight.

Resigned to heaven's calling
In swaddling clothes He lay;
The prophets had made mention
About this place and day.

Immersed in Jordan's waters,
He showed to us the way
To win His approbation
In the great judgment day.

Salvation was the object
Of God's great Gift to man;
Why then could not His people
Be made to understand?

Trav'ling with His disciples,
He on His mission went;
First only to His people,
The Jews, was Jesus sent.

Millions who now are merry
Upon this Christmas day—
Have they not lost the meaning
Of Jesus and the way?

Again the Lord is coming
To gather home His Bride;
Yes, all His chosen people
Who Him have not denied.

Saved from the power of Satan,
In heaven's holy clime,
To ever be with Jesus
And know His love divine.
Selected—Alta Tharp.

NOTICE

After December 4th the address
of Elder Abraham Miller will be
R. R. 1, Pioneer, Ohio.

To live happy is an inward
power of the soul.—Marcus
Aurelius.

SUNDAY SCHOOL LESSONS

- Jan. 6—Man, The Crown of God's Creation. Gen. 1:1-27.
 Jan. 13—Adam and Eve Yield to Temptation. Gen. 3:1-13.
 Jan. 20—Adam and Eve's Punishment. Gen. 3:14-24.
 Jan. 27—Accepted and Rejected Sacrifices. Gen. 4:1-15.
 Feb. 3—Noah Obeys God by Building the Ark. Gen. 6:1-22.
 Feb. 10—The Wickedness of Man Punished. Gen. 7:1-24.
 Feb. 17—Abram Taking God at His Word. Gen. 12:1-9.
 Feb. 24—Lot's Selfishness and Abram's Generosity. Gen. 13:1-18.
 Mar. 3—Abraham's Concern for Others. Gen. 18:17-33.
 Mar. 10—Abraham's Great Faith. Gen. 22:1-19.
 Mar. 17—Jacob Prizes the Blessing Which Esau Despised. Gen. 27:1-40.
 Mar. 24—Jacob Wrestles with God. Gen. 32:9-32.
 Mar. 31—Review.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 6—Samuel and Israel's First Kink. I Sam. 10:17-27.
 Jan. 13—Saul Disobeys God. I Sam. 15:1-23.
 Jan. 20—David the Shepherd Boy Chosen King. I Sam. 16:1-13.
 Jan. 27—How David Overcame the Giant. I Sam. 17:20-54.
 Feb. 3—Saul's Hatred and What It Led to. I Sam. 18:5-11.

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- Feb. 10—The Friendship of David and Jonathan. I Sam. 18:1-4 and 20:1-3.
 Feb. 17—David Returns Good for Evil. I Sam. 26:1-12.
 Feb. 24—Nathan's Story to David. II Sam. 12:1-14.
 Mar. 3—Absalom Mistreats His Father. II Sam. 15:1-12.
 Mar. 10—David's Love and Concern for Absalom. II Sam. 18:1-17, 33.
 Mar. 17—David Praises God for His Goodness. II Sam. 22:1-25.
 Mar. 24—Solomon, The New King. I King 1:23-40.
 Mar. 31—Review.

